Revolutionaries of all countries unite!

The Revolutionary Thought

Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 12 (IV - MMXXV) (October - December 2025)

The Revolutionary Thought

Marxist - Leninist - Maoist theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Date of issue No 12
(October - December 2025)
22nd of October 2025

Editorial Committee:

Comrade 'Kim'

Comrade 'British Prole'

picture on front page:

'Building Socialism'
Soviet Poster from 1927

Editorial Contact:

ircp.crc@yahoo.com

IRCP website:
ircpcrc.org

IRCP Facebook page:

https://www.facebook.com/profile.php?id=100075839209435

THE TABLE OF CONTENT - PERMANENT COLUMNS

Political, socio - economic feuilleton

'Twelve gold stars of modern slavery of European nations'

(by Comrade *'Kim'*, pages 4 - 11)

News from the IRCP party life

'... The UK is a sinking ship, like Titanic before disaster ...'

Five Questions. Five Answers part 12.

(An interview with Comrade 'Kim'
from Central Revolutionary Committee of the IRCP)

(by Editorial Committee pages 11 - 14)

Articles on Marxism - Leninism - Maoism

'Ideological, political and organizational foundations of the IRCP'

The functions fulfilled by the Marxist - Leninist - Maoist ideology, in the ideological directions of the IRCP party

(by Comrade *'Kim'* pages 15 - 19)

Other articles

'British revisionism of fake communist party, trade union's opportunism and the true picture of NHS'

(by Editorial Committee, pages 20 - 41)

'Anniversary of October Revolution, and remembrance of the Soviet Union'

(by Comrade *'Kim'*, pages 42 - 45)

'What is to be done today, or what would Lenin say if he saw the British revolutionary movement today?'

(by Comrades *'Kim'* and Comrade *'British Prole'*, pages 46 - 61)

'The specificity of Belarusian socialism in the context of socialist economics'

(by Comrade *'Kim'*, pages 61 - 65)

What was really said ...

Fred Hampton
'... you can never kill the revolution ...'

(by Comrade *'Kim'* pages 65 - 67)

The Revolutionary Thought

News from the battle fields of the world communist movement

POLAND

The heroic soldier's death, of a great Polish defender of historical truth

(by Editorial Committee, pages 68 - 70)

PHILIPPINES

Revolutionary science, technology, engineering and mathematics students, take part in the rectification movement

(by Editorial Committee Article written by *Ka Nunat*, republished and edited, from *'Agham Bayan'* September 26, 2025, pages 71 - 72)

From self - care to solidarity: Resisting individualism amid imperialist ideological offensive

(by Editorial Committee, Article from *'Liberation'* August 30, 2025 pages 73 - 74)

Revolutionary culture, art and literature

'Soviet Young Guards, unforgettable heroes of the past'

(by Comrade *'Kim'* pages 75 - 76)

'The first man in space'

(by Editorial Committee, pages 77 - 81)

'Song IRCP Party'

(by Editorial Committee, pages 81 - 83)

A book review: 'Ernesto 'Che' Guevara: socialist political economy and economic management in Cuba, 1959 - 1965'

(by Editorial Committee, pages 83 - 84)

True story

'Business as usual or modern - day slavery'

(by Comrade *'Kim'*, pages 85 - 87)

A letter to Editorial Committee

(by Editorial Committee, pages 87 - 88)

©
All rights reserved

Political, socio - economic feuilleton

'Twelve gold stars of modern slavery of European nations'

Many people still cling to the belief that a united Europe is a creation left to posterity by Robert Schuman, incidentally, the Venerable Servant of God of the Catholic Church. However, the current organization has nothing in common with the *'Europe of homelands'*, based on moral exemplars and rooted neither in Christianity nor in any doctrine that calls for respect for national freedom and sovereignty. The European Coal and Steel Community, established in 1952 and operating until 2002, when it was transformed into the European Union, was constructed on liberal and capitalist foundations of economic exploitation.

Further changes occurred within the EU in 2007 with the adoption of the Lisbon Treaty. After its ratification by member states, it was clear that pushing through further changes limiting the sovereignty of EU member states would only be a matter of time. EU politicians, however, have never hidden their intentions.

For years, at least since the early 1990s and the Maastricht Treaty, EU officials have been talking about deepening integration and *'making Europe more Europe'*. Such declarations were most often met with euphoria or passive acceptance. Some joked that *'EU people'* had learned nothing and responded to every problem only with the need for greater integration.

However, these were not empty words. EU bureaucrats have long been preparing to achieve their ultimate goal: the abolition of nation states and the deprivation of nations of the right to self-determination. These efforts gained significant momentum in 2022. On October 25, 2023, the European Parliament's Constitutional Affairs Committee adopted a draft treaty amendment. Their goals include, among other things, amending the Constitution. The introduction of the euro currency across the EU, the establishment of a common European army and the denial of states' ability to decide on their own military, the introduction (finally, as it has been de facto in force for many years) of the *'gender mainstreaming'* ideology into cultural life and education, and the mandate to legalize abortion. Any attempt at resistance is to end, as outlined in the proposed treaty changes, with funding cuts, or, as one member of European Parliament so graphically put it, with the *'starvation'* of the rebellious states.

When the EU was founded, it was established as a supranational organization in which member states voluntarily agreed to share some of their sovereignty. The literature clearly emphasizes that shared sovereignty does not diminish, but rather increases the scope of member state sovereignty.

What has changed in recent years? Both the 2008 economic crisis and the 2015 migration crisis shook Europe, exposing numerous weaknesses in the functioning of the Union. The response of the Brussels elites to these problems has always been to transfer further competences from member states to the center. We have now reached a point where a growing number of Western politicians are calling for the abolition of the member states' veto, which would ultimately be a fatal blow to national sovereignty. However, the occasional plans to expand the role of the European Parliament are equally ominous. In the European Parliament, MEPs currently represent the EU as a whole. If such a body, in which the interests of member states cannot, by definition, be represented, is given a significant decision - making role, it would spell the end of member state sovereignty. This process has already begun. *Fritz W. Scharpf* of the *Max Planck Institute* found in his study that member states have increasingly fewer independent political choices. This narrowing of independent political competences will likely continue until nothing remains in the hands of member states.

More and more countries within the European Union are realizing that things were not meant to be as they were portrayed by EU bureaucrats in their eulogies of freedom and the magnificent development of the community of nations under the blue flag of the union. Something is seriously amiss here. The European Union was supposedly created to cooperate, show solidarity, help the weaker, equalize development levels, and achieve synergy.

However, the opposite is true. The common achievements of EU member states are being stolen and squandered through corruption. The EU does not care that corruption and theft occur within its structures. And when they do, the guilty face no punishment. Corruption is called lobbying, and thieving is called good business.

Farmers in European countries, including Poland and France, are preparing for autumn and winter anti - EU protests, which could become some of the most violent protests ever seen in the European Union and in the history of European agriculture. Anger is growing in both France and Poland over the trade agreement between the European Union and the *Mercosur* countries, which include Argentina, Brazil, Paraguay, and Uruguay. As a result, numerous strikes and blockades are being planned, even larger than those seen in recent years when farmers in these countries protested the EU's anti - agricultural policies. In Poland, Polish farmers are united in saying that if the Polish government does not revoke the agreement with *Mercosur*, they will resort to radical measures.

All farmers in Poland, along with other sectors of the economy that is collapsing as a result of the European Union's policies, are in favor of organizing a mass general strike, new emergency services and protest committees are being formed, where local leaders of agricultural trade union organizations are preparing scenarios for blocking roads and highways and paralyzing the capital of Poland through a mass protest.

In France, farmers are protesting with roadblocks, demonstrations, and supermarket boycotts of food products that do not meet European standards. Farmers' unions are openly accusing the French government of betraying the interests of the country's agriculture and opposing the import of food from *Mercosur* countries that does not meet the same standards imposed on European Union agriculture. This is both unfair and dangerous, and it is also a matter of the country's food sovereignty. French farmers are stating openly that they do not want to be a country dependent on food imports and want French people to eat what is produced in France in compliance with local sanitary standards, not poor - quality food from South American countries within *Mercosur*. But not only that, but France has drawn attention to the massive import of eggs from Ukraine, which, according to French farmers, are produced in conditions that pose a threat to human health, and which the European Union has permitted. By allowing their sale, the French government is putting both consumers and local producers, who are going bankrupt, at risk.

French and Polish voices from the agricultural and food production sectors are converging on a single anti - EU narrative. Farmers in these countries are being left to their own devices in the capitalist struggle against global trade and the greedy pursuit of profits by multinational corporations, and they are increasingly vocal about joint global action at the EU level. In both Poland and other European Union countries, a threat to local agriculture is the flooding of markets with cheap agricultural products from Brazil and Argentina, produced under conditions unacceptable in the European Union. European farmers cannot compete with food from *Mercosur* countries, which is produced under lower environmental and sanitary standards than those established in the European Union.

Adopting the *Mercosur* agreement is a clear and direct path to the collapse and liquidation of European agriculture – as the farmers themselves say. In the *Mercosur* agreement, under contracts for the supply of cheap and unhealthy food, produced without rigorous standards, conceals a plan to save the declining trade and economy in Germany. The German economy, which is in a deep recession, wants to save itself by awarding contracts to the German automotive industry in exchange for imported agricultural goods from the *Mercosur* countries.

The agricultural structure in *Mercosur* countries provides favorable conditions for crop development, a favorable climate, extensive land, and high levels of fertilizer and plant protection products. These factors contribute to high yields, but also to low costs compared to agricultural production in European countries. This structure also reveals a significant reason why the agreement with *Mercosur* was so intensely promoted and why pressure was put on its signing and implementation, despite the enormous threats to agriculture and food producers in European countries. Indeed, the vast majority of agricultural land, including large multi - hectare agricultural consortia in *Mercosur* countries like Paraguay, Brazil, and Argentina, is owned by wealthy German owners, with as much as 80% of the land held by wealthy German owners. They are descended from both the group that emigrated there from Europe in the mid - 19th century before the war, and also, importantly, from post - war emigration after World War II, where various bandits from the Nazi army were allowed to leave and hide in South America. It was these people who fled Europe with significant financial resources who purchased land and began business operations in the agricultural sector.

This fact explains the great sympathy and goodwill, as well as the enormous, unquestionable pressure from the German government, along with German industrial corporations currently in crisis, to enter into agreements with these countries. For the failing German automotive industry, this is a chance to stop the crisis trends and massive exports to *Mercosur* countries in exchange for an import of huge quantities of low-quality agricultural goods. This will lead to Europe's complete dependence on food from the outside.

European Union farmers are warning that nothing will stop them from protesting against the European Union's anti - agricultural policies. In their view, all the decisions made by pseudo-politicians and EU technocrats spell the end of European family farms, and this is a fight for their survival. Polish farmers, impatient and disillusioned with EU agricultural policy, say they no longer care about further empty promises from either the government or the European Union. They are demanding tough regulations and safeguards in government documents that would protect the Polish agricultural sector, because otherwise their farms will not survive.

One Polish farmer, in an interview about the current situation in Polish agriculture, told an agricultural portal on social media:

'...I am directing this appeal to the Polish Minister of Agriculture and the Prime Minister,
as well as to the European Commission itself.

Behind me is a pile of 700 tons of wheat,
wheat that should be the pride of every farmer and a reason for joy,
but right now it is a cause for concern, a cause for despair.

I'm not exaggerating with this tone; I really considered the tone of this statement,
and I had to choose between despair and anger.

Anger at the stupidity and hostility of those in power towards agricultural problems,
which are not just the problems of farmers themselves.

The problem is that we are dealing with a conscious plan
to destroy agriculture in Poland and Europe.

A destruction not only of the agricultural sector itself,
but also of the importance of the role and significance of agriculture itself.

We should be a strategic sector, just like the energy
or defense sectors of every country's economy, because we ensure food security for all people.

The problem is that we are currently in Poland during the agricultural season
and the so - called: 'dożynki' (*'Harvest Festival'* editorial committee note).

It is a beautiful celebration of agricultural harvests
and a beautiful celebration of thanksgiving for these harvests and the harvest.

But this year's celebration should change its character to mark
the beginning of the 'festival of killing' for Polish and European agriculture.

I ask where I should sell this wheat?
It's no longer a matter of price or selling below the profitability limit of my production.

It's the kind of issue that today no one even wants to buy this wheat from me!
Why not?

Because there is almost no livestock farming in this country anymore,
and it is been severely restricted.

It was restricted due to the alleged ASF disease,
which devastated the pig population, but it did not destroy the pig herd in such a way
that it is simply a mass plague causing these animals to die en masse.

It was destroyed by the decisions of EU officials,
whose only way to combat ASF is to kill pig herds,
and the resulting reduction in pork production.

And in its place, pork is coming from other countries,
including the first shipments from Mercosur countries,
which unfortunately do not consume Polish grain,
which we're struggling to sell domestically.

We cannot process this grain into ethanol to add it to biofuel, and at the same time,
ethanol from the Mercosur countries will soon be introduced into the market,
and even car enthusiasts who might be looking for reasons to cry about their cars
running on a 10% ethanol additive to gasoline will soon be running
on an even higher gasoline additive in the form of ethanol

imported from the Mercosur countries,
because the stupid European Union allows it, and the Polish economy
and Polish farmers will gain absolutely nothing from it, and nothing is being done about it.

The cost of producing one ton of wheat on a good farm,
with an average yield of 7 to 8 tons per hectare, is a minimum of 900 to 1,000 złoty
(the złoty is the Polish currency - note by the Editorial Committee).

Today, Polish farmers ca not even earn a penny,
for this wheat because no one wants to take it.

Buyers claim they will collect it in November,
for example, or they can sometimes have it delivered to them
for a meager price that does not even cover half the production costs!

The above example of agriculture in the European Union from Poland and the methods used by the European Union is not an isolated one: all sectors of the economy in the European Union countries are in a slow decline. Representatives of other industries and professions could say the same about the decline of industries and the unprofitability of production

In individual EU member states, as its ardent supporters outlined, there was supposed to be freedom to choose different development models, freedom of worldview and religion, freedom of science, freedom of culture, and finally, personal freedom. EU institutions are behaving quite differently. Freedom, if it ever existed, has vanished. Almost everything has been imposed, systematically reducing the domain of freedom to a mere shell.

EU law is now increasingly broadening its regulatory scope. In some cases, this can seem like pointless attempts at standardization, such as the Cucumber Curve Act. However, the EU also seeks to assert control over such seemingly sovereign matters as immigration regulation. Just as in Napoleon's time, the goal of a common legal system was to create the foundation for a new, united Europe, so today's EU operates on similar principles in legal matters. It's telling that even Andrew Moravcsik, who regularly advocates for a common European constitution, has described the current functioning of the EU as a form of bureaucratic despotism. This is not a very encouraging development.

True equality does not exist in the European Union, for example, when it comes to political representation. The advocacy skills of Eastern European states lag far behind those of the core EU member states. Furthermore, as noted, there are increasing suggestions to strip the veto power of some peripheral member states, and in some cases, suspend their voting rights altogether.

These cases point to a declining sense of equality within the EU. A tangible example of this is the study entitled Geographical Representation in the EU Leadership Observatory 2021, which found that only 8% of senior EU officials come from Central and Eastern European countries, despite these countries accounting for 40% and 20% of the EU population, respectively.

It is increasingly clear that the European Union's technocratic elites are becoming increasingly

insensitive to the legal, social, and identity values of individual member states. The logic underlying the double standards in EU rule of law debates, in which Brussels attempts to regulate the internal affairs of newly admitted member states (through the oft-repeated threat of withholding funding), is the same as that underlying the behavior of the Roman governor—Brussels' values are not up for debate.

It is a bizarre distortion of logic that what individual states consider, or even enshrine, as fundamental freedoms is being reduced, or even suppressed, in the EU as a whole. Someone, no one knows who, decided that the EU should pursue only one development model, considered progress. And so began a repeat of the same old story, a farcical version of history (a nod to the *'18th Brumaire of Louis Bonaparte'*). In other words, the Western world has begun to transform into an enslaved world of liberal EU oppression, corruption, and economic exploitation.

First came orders, then prohibitions, then the capture of the guilty, and finally punishments. The European Union is turning into a penal colony. There is less and less talk of what is positive and common, and more and more about pointing out faults, prohibitions, admonitions, and finally, imposing punishments, including the equivalent of solitary confinement. Was the European Union created to be a penal colony?

The EU's rehabilitation practices vividly resemble what happens in polish writer Franz Kafka's arguably most famous short story, *'In the Penal Colony'*. There's a machine there, operated by a Soldier on the orders of an Officer, which *'uses a harrow to write out the order the convict has transgressed'*. This is essentially an execution, carried out with the harrow's needles drawing a complex, intricate pattern on the body. Deeper and deeper. And so on, for 12 hours (in two six - hour shifts). The condemned man is meant to experience initiation through suffering – to become acquainted with the perfection of the law of which he is both a victim and a researcher, albeit through torture felt on his own back.

The European Union, like the characters in this novel, delights in punishment, which is also meant to be an initiation. The problem with Kafka's work is that initiation occurs just before annihilation. I don't think EU officials are familiar with Franz Kafka's short story, but they share with the writer and his characters a desire to lose themselves in punishment. And only then does liberation come. But this serves absolutely no purpose, or at least does not serve the goals and interests of the Union itself.

If the EU bureaucracy and many member state leaders and officials believe that the purpose of the EU is punishment, then nothing makes sense. The EU becomes a penal colony, and its members become prisoners. Some are better off because they comply, others worse off because they refuse to comply. But the EU's structures are turning into a soulless machine, albeit perfect in its consistency and ultimately in its cruelty. Yet if one were to describe the EU's goals and practices in this way and somehow demonstrate this to its founding fathers, they might be horrified.

What is the European Union today if it isn't essentially a realization of the *'Panopticon'*, a project of an ideal prison once designed by the liberal thinker Jeremy Bentham as a prefiguration of modern, industrial society in the new era of capitalism. According to Leonardo, in the contemporary world, faced with globalization, Europeans must lock themselves in such a prison

for their own safety, in order to survive the 21st century. The European Union is undoubtedly an offshoot of global bloodthirsty capitalism, over which we no longer have any control, because control and guidance are exercised by EU officials corrupted by corporations, dancing to the tune of Europe's big businesses.

Whom does the European Union serve? If only those who impose punishments and execute sentences, then as a community of values, such a union is a complete fiction. Is this a community of repression? A community of self - destruction? It's high time to come to our senses. The prison of nations has ceased to exist under the weight of the wickedness perpetrated within it. The same fate awaits the EU as a penal colony. It's time to turn back from this path of self - destruction.

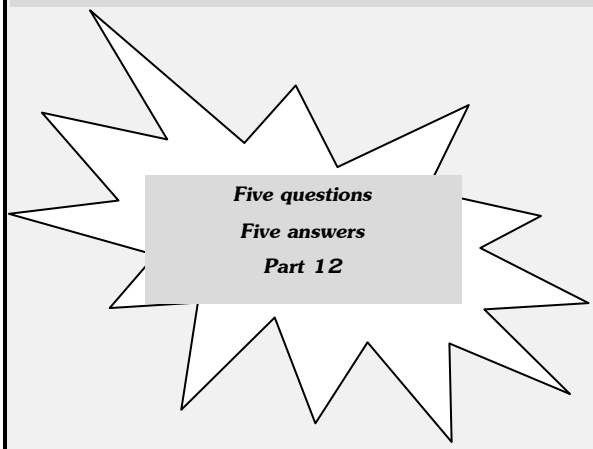
Recent developments have not been positive for the European Union. More and more countries are realizing that their participation in this organization is, in fact, a decline in their sovereignty and a slow deterioration in all spheres of social life, especially economic life. Slovakia is preparing to leave the European Union. As Slovak Prime Minister *Robert Fico* has stated, the decision will be made in a national referendum. Hungary, another country that strongly criticizes the EU's policies in all areas, with its strongly nationalist Prime Minister *Orbán*, is also announcing its exit from the European Union.

Twelve supposedly golden stars on the blue flag of the bureaucratically overdeveloped behemoth that is today's European Union certainly do not mean a golden existence in any aspect of existence within its structures. On the contrary, more and more countries and nations are realizing they have fallen into the trap of enslavement and the loss of freedom and sovereignty.

Editorial Committee

News from the IRCP party life

'... The UK is a sinking ship, like Titanic before disaster ...'



(An Interview with Comrade 'Kim' General Secretary,
from Secretariat of the Central Revolutionary Committee of the IRCP)

Question 1. The US - Russia summit failed to achieve any significant result, what do you think about that ? Why did It fail to achieve a result?

Answer: Firstly, it is not possible to achieve results with a person like Trump, who sees business everywhere, and besides, one day he says one thing and the next day something else and acts differently, in practice it is impossible to make any agreements.

Secondly, unilateralism. Donald Trump is not interested in the UN, NATO, or the Organization

for Security and Cooperation in Europe. Not just as bodies and bureaucracies. He is also not particularly interested in countries that are allies and partners of the United States within the statutes and procedures of these organizations. He is interested in the United States and its great-power interests – according to his interpretation.

Thirdly, the concert of powers. Donald Trump negotiated Ukraine's fate with Vladimir Putin, and not with Ursula von der Leyen, Friedrich Merz, or Emmanuel Macron, because in politics he (Putin) values only agency. European politicians, as servants of the Yankees, will only be informed of the main agreements and will participate, to varying degrees, in developing political forms of implementation and adaptation to strategic decisions, if any are reached. From a strategic and political perspective, by conducting a special military operation in Ukraine and maintaining the ability to conduct it, Russia demonstrated real agency and power. This occurred despite the indirect involvement of the United States and its entire alliance bloc. Moscow challenged the order in force in Europe since 1991, or rather the principles of American global hegemony, which stipulated that only the United States had the right to ruthlessly overthrow state authorities and systems (Iraq) or change state borders (Kosovo) by military means.

Fourthly, the end of US global primacy. The very fact that Russia decided to launch a conventional, regular war in Europe and, waging it for four years now, has not been defeated or disciplined by the US and its allies confirms that Washington's hegemony, whose brief era began between 1989 and 1991, is over. A fact that cannot be accepted by all who still believe in the US's now - vanished greatness. This is a fact fully recognized by Trump, the emperor of the *Imperium Americanum*.

Trump has recognized that the US lacks the strength and resources to maintain global dominance. The balance of power, for many reasons, has shifted to its disadvantage, so it is necessary to play the old, centuries - old method - balancing, alternating combat (including war) and negotiation, recognizing other international actors as rivals.

Fifthly, it marks the end of the legitimization of US foreign policy and the international order through the formula of liberal ideology, oriented toward the utopia of *'global democracy'*, which was supposed to subordinate the egoism and sovereignty of states to a *'rules - based order'*. A utopia as old as the United States itself - a project state of Enlightenment ideology - was simply an attempt to project onto the entire world the ideology and system according to which the US itself was constructed. In practice, this cosmopolitan utopia could not be realized by any international or supranational organizations that did not become subjects of global authority by virtue of an equally global agreement of *'the free with the free, equal with the equal'*. In practice, the so - called idea of global Western democracy could only be implemented by the US state machinery, which sought not only political dominance and economic exploitation but also to shape the entire world in its own image and likeness - from its political system to its culture.

Finally, say the meeting with Putin is not only a whim, and an expression of extreme incompetence, or the American president's madness. It is also a foreign policy approach, one that has been pursued by the US for most of history, approach of demand and orders attitude and it has failed, and Putin has demonstrated this.

Question 2. What do you think of the plan of European countries to deploy *'peacekeeping troops'* in Ukraine?

Answer: This is a completely insane and stupid idea that puts NATO countries at risk of military confrontation with Russia. No so - called *'peacekeeping forces'*, especially those under the aegis of an aggressive NATO pact, have any business in Ukraine. Russia will never allow this. The introduction of so - called *'peacekeeping forces'* in Ukraine will not end the conflict; it will only give Nazi forces time to regroup and strengthen themselves for further senseless fighting, disguised as a peacekeeping contingent. Vladimir Putin will not fall for such a ploy.

Question 3. There are rumours that Britain will experience a 1976 style crisis and call in the IMF, what is your view?

Answer: Let's start with some official statistics. In 2024, the UK's debt was approximately 95.9% of GDP, which translates to approximately £2.8 trillion. According to data from March 2025, the debt could have already risen to over 101.8% of GDP. This is despite the continued decline in GDP, production, and investment. These official debt statistics, however, are not entirely accurate. In reality, the UK exceeded 100% of GDP in terms of debt a few months earlier, and the debt is several percent higher than 100%. The government is simply underreporting these figures. This means that the debt is greater than the value of everything the UK produces, including the value of services, with the rate of economic growth steadily declining, if we can even talk about any growth at all in the current recession. This is a growing disaster. The UK is a sinking ship, like Titanic before disaster, and this has been caused by the idiotic capitalist policies of hard - line economic liberalism.

No amount of borrowing will cure the UK's disastrous economic and social situation. The UK is forced to borrow money to cover the growing budgetary burden, which is accompanied by a growing budget deficit. The government must stop borrowing money that isn't coming from the shrinking economy and dwindling tax revenues. Taxes the government raises to raise revenues will do nothing to support the budget, as the number of taxpayers is decreasing and the number of those needing support in the form of a growing army of unemployed is growing. Are there any similarities to the 1976 crisis? Every crisis of the capitalist system is similar and has the same roots, but manifests itself in increasingly different global economic conditions. The deepening crisis in the UK has both global causes, the causes of the global crisis of the capitalist system, and internal, structural causes. However, one thing is common: an inefficient and flawed capitalist system. And no loans will help here, as they only increase the debt.

Question 4. During the recent events in Beijing respected comrade Kim Jong Un invited President Lukashenko of Belarus to the DPRK, how to appraise this ?

Answer: However, despite the recent increase in internationalist openness in the DPRK's foreign policy, as exemplified by the assistance of KPA forces in the liberation of Kursk in Ukraine, the strengthening economic ties and friendship between the DPRK and Russia, and especially Kim Jong Un's recent meeting with Xi Jinping and Vladimir Putin, I would remain cautious regarding the DPRK's international cooperation with other countries. This is because the DPRK is guided by independence in all spheres of life, including economics and military matters. This stems from its guiding ideology, the Juche philosophy. DPRK's ideology focuses on the political, economic and military independence of the state; in a word, Juche means self - sufficiency.

Question 5. What is your opinion and view on the so - called *'Intercommunalism'*?

Answer: A broader discussion of why this theory, which is the programmatic direction of the Black Panthers in the USA, is partially wrong and why it will not work in revolutionary struggle for bring liberation of whole working class of the USA from capitalism, would involve a detailed and thorough analysis in the light of Marxism - Leninism, the scope of which would exceed the answer here. Without denying the great achievements in the revolutionary struggle with many very good solutions and concepts of the class struggle, and especially in the field of liberation from forms of racism of people with black skin, when translated into the fight for the liberation of the entire working class from capitalist oppression, this theory cannot be proven because, generally speaking, it starts from the very beginning from wrong assumptions.

Intercommunalism wrongly believes that most forms of nationalism are obsolete because multinational corporations and technologically advanced imperialist states have reduced most nations to a series of separate communities whose sole purpose is to supply the imperial center. This is called reactionary intercommunalism. This is a flawed view because imperialist states, through their economic exploitation, do not change nationalist tendencies in exploited countries or reduce the communities living within them to some isolated and distinct form. On the contrary, as a result of increasing colonial exploitation, societies tend to form nationalist movements to liberate themselves.

In his theory of intercommunalism, Huey P. Newton, the leader of the Black Panthers, needlessly applied new terms to phenomena that already existed and were correctly named. His concept of *'reactionary intercommunalism'* is nothing more than a designation for the 1970s and now more developed capitalism in its hyper - liberal imperialist development stage. It is a mistake to call the phenomenon of globalism, whatever its color or shade, *'revolutionary intercommunalism'*.

Going further: It is not the political - economic dynamics that define *'reactionary intercommunalism'* that creates the conditions for revolutionary possibilities, but the conflict of class interests and the dynamics of class struggle are linked to changing political and economic conditions, are a derivative of these conditions, but are not the causative factor of revolutionary possibilities as Newton defined it in his theory.

Using the laws of dialectical materialism to precisely isolate and define the social position and conditions of liberation of black people will not create a revolutionary theory as Newton would have seen it in his concepts, but will only confirm that the laws of dialectical materialism affect all social groups and classes, including the group of classes of black people, and this is nothing exceptional.

It is also wrong to perceive African Americans as the vanguard of the world revolution. At every level, the vanguard of the revolution, at every level, is not defined by nationality or ethnicity, but by class.

Comrade '*Kim*'

TO BE CONTINUED

If you have questions want to be answered,
please send us email on party email address:

ircp.crc@yahoo.com

'Ideological, political and organizational foundations of the IRCP'

The functions fulfilled by the Marxist - Leninist - Maoist ideology, in the ideological directions of the IRCP party

New social ideas and theories arise from mature tasks posed by the development of society's material life. They then themselves influence social existence, become the property of the masses, mobilize them, and organize them to fight against declining social forces. They facilitate the overthrow of these forces, thus creating the necessary conditions for social progress. The enormous importance of progressive ideas, theories, views, and institutions, which play a mobilizing, organizing, and transformative role, is particularly evident in periods of profound social transformation, in periods of historical upheaval, where old relations clash with new ones on the battlefield.

Marxist - Leninist - Maoist ideology arose and developed as the ideology of the most progressive social class - the proletariat - as an expression of the needs for the development of society's material and spiritual life, and of the historically necessary tasks of the revolutionary transition from capitalism to socialism. It was born on the philosophical basis of dialectical and historical materialism, as a result of the scientific analysis of the development of society, the class struggle, the discovery of the laws of development of capitalism, and the consistent revolutionary criticism of bourgeois ideology, first as Marxism, then enriched by Leninism and developed in the third stage as Maoism.

In the ideological face of the IRCP party, whose direction is set by the new ideological doctrine of revolutionary thought of Internationalist Universalism, it is Marxism - Leninism - Maoism that constitutes the basis and foundation, the essential pillar of the idea of Internationalist Universalism and its dominant component.

The starting point of Marxist - Leninist ideology, as well as of Maoism, is the principle: first, that capitalism is a historically transitory system, that it has outlived itself and is reactionary; that the bourgeoisie is a class ultimately entangled in antagonistic contradictions and is unable to resolve them or halt the process of their intensification; second, that the liberation of the working class is the work of the working class itself; that the antagonism between the proletariat and the bourgeoisie can be resolved only through socialist revolution and the dictatorship of the proletariat; that the working class can only liberate itself when it frees the entire society from the exploitation of man by man. Marxist - Leninist ideology, developed into Maoism, is the only ideology that does not mystify but reveals reality, that does not employ the fiction of an undifferentiated humanity, of society as such, and that, by foregrounding the interests of the working class, can also be a scientific ideology. The class character of Marxist - Leninist ideology does not in any way exclude its universal humanity, because the emancipation of the working class and the construction of a classless society are the conditions for the emancipation of humanity. This is precisely because of the historical role of the working class and the resulting fact that the experiences and interests of society as a whole are focused in the experiences and interests of this class, as if through a lens.

The global nature of Marxist-Leninist and Maoist ideology, expressing the interests of the proletariat as a whole and emphasizing that its liberation can only be achieved through mutual support from the labor movements of all countries of the world, does not mean that the interests of national workers are ignored. On the contrary, it is enriched by all the progressive traditions of a given nation. Socialist ideology, therefore, serves not only the international working class but also the well-understood interests of each nation, because the interest of each nation is the interest of its majority, and therefore of the working classes. Fighting for the liberation of labor, the proletariat becomes a hegemonic class representing the interests of the nation. Patriotism in socialist ideology is inextricably intertwined with proletarian internationalism. Marxist - Leninist ideology, developed into Maoism, simultaneously constitutes a forward - looking vision of the development of the human world. It indicates to the workers' movement the causes and trends in changing social conditions. It formulates criteria for assessing current practice. It allows us to distinguish between less important and more essential matters. It also outlines paths and bridges connecting this forward-looking vision with the present day. Just as Lenin said, no matter what the future vicissitudes of the struggle will be, how many individual zigzags we will have to overcome - and there will be many - in order not to get lost in these zigzags and twists of history, we must maintain a general perspective, to see the red thread that connects the entire development of capitalism and the entire path of socialism, which in life will never be straight, it will be incredibly complex.

Marxist-Leninist ideology is based on an understanding of the laws governing the development of nature and society, and scientifically defines the directions and forms of revolutionary struggle. However, progressive ideas become a material force only when they capture the masses. In the words of Karl Marx, who said that ideas cannot actually achieve anything. To realize ideas, one needs people who will apply force practically.

In the process of historical development, there are always old, reactionary ideas, views, and theories that express the interests of conservative social forces. They hinder the course of social development and play a retrograde role in history. However, there are also always new, progressive ideas and social theories that express the aspirations and interests of progressive social forces. They facilitate and accelerate the course of social development and help solve current historical tasks.

It was Lenin who said in his work *'What is to be done?'*. The consciousness of the working masses cannot be a truly class consciousness unless workers learn, based on concrete and unconditionally pressing (current) political facts and events, to observe every other social class in all manifestations of the intellectual, moral, and political life of these classes; unless they learn to apply in practice materialist analysis and materialist evaluation of all aspects of the activities and lives of all classes, strata, and groups of the population. Therefore, as Lenin further states, the self - awareness of the working class is inextricably linked to the complete clarity of not only theoretical but also, developed on the experience of political life, notions about the mutual relations of all classes of contemporary society.

The overthrow of capitalism and the complete victory of the socialist system depend directly on the level of consciousness of the working class and its allies, on the strength of the party's

ideological influence on the broad masses - that is, on subjective factors related to the spiritual life of society. Here again, Lenin speaks to us of the inestimable value of Marxist ideology. Of all other socialist theories, only Marxism stands out for its magnificent combination of the most sober scientific assessment in the analysis of the objective state of affairs and the objective course of evolution with the most decisive emphasis on the revolutionary energy, revolutionary creativity, and revolutionary initiative of the popular masses. Therefore, the higher the consciousness and ideological commitment of the masses, the faster and easier it is to solve the tasks facing them. This is because human consciousness not only reflects the objective world but also creates it.

Growing from a scientific understanding of reality, Marxist-Leninist ideology, developed in Maoism, is enriched with the progress of knowledge. There is no contradiction between truth and the interests of working people, between science and their ideology. On the contrary, the more ruthless and impartial science is, the more it aligns with the interests and aspirations of the working class. Such a contradiction, however, sharply exists between science and the ideology of the parasitic classes in conflict with society.

Lenin always staunchly opposed both attempts to adapt ideology to the immediate needs of political struggle and attempts at doctrinaire practice simply because they correspond to ideological dogmas, sometimes adopted from another era. As Lenin wrote that we do not treat Marx's theory as something finished and untouchable; on the contrary, we are convinced that it merely laid the cornerstone of a science that socialists must further develop in all directions if they do not wish to fall behind reality. The development of Marxist theory, however, has always been linked to a dialectical - materialist analysis of reality. For just as objectivism means simply stating phenomena and facts, ignoring their gnoseological and social causes, and failing to understand the sources of class struggle in the contemporary world, so subjectivism always leads to an underestimation of the objective laws of development and a free - form interpretation of social phenomena and processes. In this connection, Lenin emphasized that when examining reality, it is necessary to take into account not individual facts, but the totality of facts relating to the issue under consideration, without any exception, because otherwise the suspicion will inevitably arise that the facts have been chosen or selected arbitrarily, that instead of an objective connection and interdependence of historical phenomena in their entirety, the reader is presented with subjectively prepared stews.

In Lenin's view, the class character of Marxist ideology also means its profound partisanship. This partisanship is the attitude of a communist revolutionary, an attitude learned by every IRCP party member through active party work. It is the attitude of a communist who actively fights and opposes the system of exploitation and oppression that exists in the environment in which he lives. This attitude stems directly from the party's leading role during the struggle for the liberation of the proletariat. There is a close correlation between class-based principles in ideology and the effectiveness of the party's ideological influence on the masses, the development of the masses' consciousness, and their political maturity. Lenin himself viewed this as meaning that partisanship is both a condition and an indicator of political development. The more politically developed, enlightened, and conscious a given population or class is, the higher, as a rule, its degree of partisanship. From the perspective of the class struggle, it is understandable that this should be the case. Non - partisanship or the lack of a clear party face or party organization means class instability.

The principle of party - mindedness of Marxist - Leninist and Maoist ideology presupposes, above all, an uncompromising attitude toward bourgeois ideology and the revisionist practice of *'trading in principles'* and opportunistic attitudes of theoretical concessions.

This postulate is one of the most important for the activities of the IRCP party, where the trait of anti - revisionism is one of the components of the doctrine of Internationalist Universalism.

Therefore, the ideological struggle, combating opportunism and revisionism, is permanently embedded in the IRCP party program. As a result of this ideological struggle, not only revisionist and opportunist attitudes and distortions found in the revolutionary movement are combated, but it also involves the implementation of a specific, namely Marxist worldview, a view that defends the basic principles and foundations of Marxism - Leninism - Maoism.

However, this process does not occur spontaneously, spontaneously, or peacefully. Bourgeois ideology tries to weaken Marxist positions in various ways, therefore any belittling of socialist ideology, any moving away from it means at the same time strengthening bourgeois ideology.

And here again we should lean towards the words of Lenin, who explained that: In antagonistic societies based on exploitation, *'non - party'* is a form of capitulation to the ruling class – the bourgeoisie. In practice, non - party, while ensuring apparent independence, means the greatest dependence on the ruling party. In a socialist system, an attempt to enter the path of *'non - party'* simply means renouncing the ideological positions of the working class and its party, abandoning Marxism - Leninism and the universal achievements of Maoism. The practice of the workers' movement proves that whenever pragmatic tendencies gained the upper hand in the policies of a given party, opportunism appeared, and its plans ended in failure.

The party - mindedness of an ideology rooted in Marxism is not, as bourgeois and revisionist theorists claim, contradictory to scientific objectivity, but rather constitutes its expression. Lenin always demanded that the party base its views on social phenomena on an inexorably objective analysis of reality and actual development. Lenin stated that: In expressing the interests of the working class, it should, like no other, be interested in the scientific reflection of reality, because the goals of this class are entirely consistent with historical progress. The point, therefore, is that science should not remain a dead letter, a fashionable phrase, in our country. Lenin's goal, as he put it, should be truly ingrained in our lives, that it should fully become a real component of everyday life.

The Marxist - Leninist - Maoist ideology that underlies Internationalist Universalism can only develop in close connection with social practice, with concrete class struggle, which provides this ideology with cognitive material and verifies its claims. However, Internationalist Universalism is not merely a supplement and affirmation of practice, nor a confirmation of the correctness of Marxism - Leninism - Maoism enriched with additional components resulting from the experience of a global revolutionary movement of universal value. While Internationalist Universalism itself arises from dialectical unification as a process of rupture and continuity of revolutionary ideas, defining a new way of viewing the world for the revolutionary workers' movement and shaping the movement's goals, means, and methods of action, it simultaneously introduces historically

justified corrections and additions to the ideology of working-class liberation in the new era of the 21st century.

The connection between the IRCP's ideological work and life is primarily expressed in its consistency with the party's programmatic goals and policies. Lenin therefore postulated that throughout the party's propaganda activities, as he put it: we must demonstrate, using living, concrete examples and models from all areas of life, the extent to which the new is communist and how old and outdated what is currently enslaving is.

The party's ideas, slogans, and appeals are only an effective means of mobilizing the masses and developing their creative initiative when they are based on the unwavering unity of word and deed. Lenin particularly vehemently opposed propaganda that swells with social demagoguery - promises unsupported by the actual possibilities of their implementation. Lenin said that: We must not sow illusions or create myths, - he warned. A materialist understanding of history and a class perspective are absolutely opposed to this. In all our propaganda and agitation. Lenin wrote that we must present the issue without veil. People who understand politics as minor maneuvers that sometimes amount to fraud should be condemned most strongly in our environment.

In Lenin's view, the harmony of words and deeds negates both the embellishment and glossing over of reality and the one - sided exaggeration of shortcomings. It signifies the party's realistic and self - critical attitude toward its own experience, a sober consideration of all circumstances and difficulties that may arise in the course of solving practical tasks in the class struggle. Therefore, the party's propaganda tasks should be understood not only in the sense of explaining the past, but also in the sense of fearlessly anticipating the future and bold practical action aimed at its realization - following Lenin's ideas.

In formulating the tasks of building a new society after the victorious revolution, Lenin emphasized that the deeper the changes we want to achieve, the greater the need to arouse interest in them and a conscious attitude toward them, the more necessary it is to convince new millions and scores of people of the necessity of these changes.

Therefore, the historical role of Marxist - Leninist ideology and Maoism, which constitute the foundation and core theory of the Internationalist Universalism doctrine, which guides the IRCP party, lies in the fact that only it can provide the broadest masses with orientation and understanding of the internal connections between surrounding events, and weld them into a revolutionary force conscious not only of the present but also of the immediate future. It also enables a correct assessment of the progress of the class struggle and its skillful adaptation to dynamically changing conditions. The effects of the class struggle are measured not only by achievements compared to the previous state, but also by the realization of long - term goals at a given stage.

TO BE CONTINUED

Comrade *'Kim'*

'British revisionism of fake communist party, trade union's opportunism and the true picture of NHS'

P R E F A C E :

This article is based on real life experience. It is memories from being a member in the Communist Party of Britain and UNISON trade union. It is an expression of personally statement to lose hope and faith to Communist Party of Britain and the UNISON Trade Union.

This memoir is a picture of wasted time at both CPB and UNISON, it is also a real life portrayal of what it is really like inside the NHS, with the example of working in a hospital in the very bottom level of a position of a Ward Assistant.

The events described in the article showing how British opportunism and revisionism is rotted in the political and social organisations, it show also how far the political organization CPB, which boasts of the name 'communist', has moved away from the bond with the people, with its ordinary members becoming a denial of the idea of communism, as well as opportunist trends in the UNISON trade union.

In beginning of start these memories I remember, when I joined a party named CPB (Communist Party of Britain), I was full of enthusiasm and energy to work, to work hard for CPB because I believed it is communist party and I described myself to be a communist. I had my head full of ideas. Very short time my fervor has been cut. In the begin was joining CPB I thought I am joining a revolutionary and active communist party. I was full fresh energy to be active party member.

In the short time life showed me it was waste of time with them and mistake to join to CPB.

So, the first issue what was a bit strange for me was, a short time after joined to the CPB the answer of branch secretary, who get know about for my activity in Korean Friendship Association UK. The branch secretary when I told him that I am a member of the Korean Friendship Association UK said:

' We do not support the cult of personality nor the dynastic principle of leadership'

It shocked me completely. I taken his opinion as a his very low level of knowledge about socialist countries and his adherence to an imperialist liberal worldview. It is absolutely wrong and misunderstanding of the true nature of the political and social system of the DPRK, and also no friendly approach to socialist country from branch secretary as representing of communist party. I have had to explain him that: DPRK leadership in Kim Jong Un is the personally continuing glorious revolution and Supreme Leader Kim Il Sung and Kim Jong Il. They are the historical and national heroes for Korean Nation. Seeing them as a 'cult of personality is an expression of myopia and ignorance to the revolutionary communist heroes. It need different than *'conservative European especially British tight view and approach'*. It is ashamed that party

leaders as I thought could be every branch secretary can give a kind of silly response like that. Later on, I meet so many examples of CPB approach as unfriendly to DPRK with hostile articles, statements published in their party paper *'Morning Star'*.

During my initial membership, during which nothing really happened except paying membership dues and attending online meetings where I listened to how the CPB is bravely fighting for socialism by distributing their party magazine '*Morning Star'* and encouraging others to raise higher and higher level of distributing this paper, I increasingly encountered a discrepancy between what they saying and what they doing in their activities.

The next disappointment and *'bucket of cold water on my head'* for me was the approach to my ideas I wanted to realize in CPB. As example I have had an idea, how to improve a graphic style of party statute. I prepared an example of 'an improved' version of document *'Party Rules'* without change anything in the text, it was basically graphically highlighted and improved chapters to more clear and visible good way document with sorted all rules in chapters in one colourful file.

The answer of my branch secretary when I told him and show this project with my opinion that can be for other party members useful was:

' ... (my name) *you are wasting your time'*

This time, I have asked myself: Is it properly answer from branch secretary of communist party who should encourage new party members?

Another example of my party activities happened during first months of my membership. I have been inspired and enhanced of liberation struggle by National Democratic Front of Philippines guided by 18 organizations of which the Communist Party of Philippines is the main. So, I have prepared declaration of support document and present to branch secretary. Is valuable to show the document here:

From Communist Party of Britain, To National Democratic Front of Philippines.

S u p p o r t r e s o l u t i o n

Regarding to last The Philippine Anti-Terrorism Act of 2020, which amends the 2007 Human Security Act, expands the definition of terrorism.

Communist Party of Britain acting in accordance with the statute (point B, C, D and E of current Aims from Constitution), would like to express protest against the Anti-Terror Law set last time by President Duterte - who defined 'terrorism' in not clear and very ambiguous ways. Communist Party of Britain as a revolutionary Marxist - Leninist party, in internationalist duty, in this declaration we express support and protest.

We strongly oppose to treating the organizations from National Democratic Front of Philippines so Communist Party of Philippines and New People's Army especially, as a terrorist. Communist Party of Philippines and New People's Army are not united nations - designated terrorists organizations. The united front is under imperialist state and in this declaration support letter of Communist Party of Britain, we would like to express our support to the mass movement of the oppressed and protest against the Anti - Terror Law establishment. Implementation Anti - Terror Law just can cause terror and justifies arrests innocent people. It can also result in violations of their human rights.

We are concerned in this letter, that terrorism was, is and will be always invariably rejected to the revolutionary principles of the Communist Party of Philippines and in the activities of all united in National Democratic Front of Philippines

organizations. We oppose and disapprove of long term persecution to all of members from National Democratic Front of Philippines, and also protesting against last string of attacks to many Philippines activists.

It is a fact, that National Democratic Front of Philippines activists are targets of massive attacks from president Duterte state because of them activities are opposite and contrary, so resist unlawful activities of the government's neoliberal and anti - social imperialism, whose last expression is anti-constitutional provisions called: Anti - Terror Law. Philippines nation is experienced over hundred years struggle for freedom, national liberation and fully sovereignty, for liberation from colonial exploitation and oppression of imperialist rule. Philippines long struggle for freedom is and will be always in respect, in mind and tribute by ours comrades.

Communist Party of Britain affirming that in internationalist support for National Democratic Front of Philippines. Communist Party of Britain with admiration and approval, want support rising trend of Philippines revolution under the leadership of National Democratic Front of Philippines - to bring full freedom in bright future in socialism.

We are concern to hasten the day of your liberation.

Dear comrades from National Democratic Front of Philippines, stay strong and determined in your glorious fight!

Never give up in your struggle for freedom to proud and great Philippine nation!

Good luck for your fight against imperialism terror!

Mabuhay from Communist Party of Britain!

I have presented this draft letter of support to my Branch Secretary off the CPB. I was totally surprised by the kind of answer of him:

' ... these kind of things are for higher bodies such CPB international Commission...'

He also pointed out in the conclusion to my proposal, that Communist Party of Philippines is not affiliated as a fraternal organisation to CPB because... did not sign declaration from the last International Meeting of Communist and Worker's Parties in 2019. These both parties were absent.

Notwithstanding. I insisted quite strongly to pay attention for that and do not be discouraged by failure but fight to understanding my idea. In the result of my strong will to force this letter, this issue has been successfully taken to discuss on branch meeting. Then after branch meeting discussion, promised me it will go to higher bodies such CPB International Commission to review and opinion. Also, they assured me CPB International Commission Secretary will contact me soon. In the result, I have not hear and received anything. There was not any answer from CPB International Commission. Nobody answered at all. My internationalist initiative to support by declaration all of heroic communist activist, fighting for national liberation and also deepen mutual relation between two communist parties: CPB and Communist Party of Philippines or other organisations ideologically close to socialism, with all organisations united in National Democratic Front of Philippines - has been wasted.

To clarify my standpoint: I did not expect of the CPB International Commission leaders to be agree for everything, but under democratic centralism as the rule of truly communist party, I expected to give me answer and say them opinion, may except some of the declaration or may amend...etc. Finally in result was totally ignorance. The ignorance was showed by them. They just ignored me and my initiative. The only result was I just heard of branch secretary after show to him and to other members of my branch my declaration.

My draft declaration as told me could create problem, because is to support to one or both of Communist Party of Philippines (PKP - 130 and CPP), not fraternal organisations with CPB and they not signed cooperation with others (as mentioned before) on last International Meeting of Communist and Worker's Parties held in Turkey 2019. CPB was signed with other participated communist and workers parties but not with Philippines. It is opposite of the goal of this declaration, because the declaration was to support not only Communist Party of Philippines, but all 18 organisations belongs to National Democratic Movement. So, the question is: simply declaration to say a few words about appreciate them struggle for liberation and socialism, has to be a big deal to do and reserved only to party leaders?

This example demonstrates not only the ignorance of an ordinary party members initiative, but has a much deeper significance. It demonstrates a lack of an internationalist approach of CPB politic and lack of understanding of international issues in the revolutionary struggle.

This example demonstrates that internationalist solidarity with rank-and-file CPB members, as one of the most important aspects of communist activity, is unfortunately banned within the CPB and reserved exclusively for the party leadership. This is a sad image of dictatorship and the lost ties with party members who have problems with them. Thus, freedom of discussion and criticism with one's own initiative exists only on paper, while in reality, higher - ranking party bodies ignore contact with the grassroots masses and ignore them, paying no attention to their ideas and initiatives.

Is not the initiative of an ordinary party members a reason why party leaders should be pleased and appreciate the involvement of ordinary members in party life, international ideas, and projects? As my example shows, it is not. In the CPB party it is just quite the opposite. This is met with unconstructive criticism, even at the basic level, by the secretary of the primary party organization. Despite the struggle I put in to get this initiative across (here, too, I doubt the branch secretary even conveyed my initiative to anyone higher up), but once again, it was met with barriers and problems, even suppression.

For me, it was another example of wasting time and energy on active CPB membership. This issue made me wonder if the process of building party life in the CPB is reserved exclusively for party leaders?

Another problem that arose during my membership in the CPB was my *'unoptimistic'* and critical approach to work style of the UNISON trade union and my generally negative opinion of the forms and activities of the official trade union movement in the UK. In the CPB party I was expected to be actively involved in existing forms of the trade union movement, and this was often expressed. This was because the CPB is a very pro - union party, and me as a new member, I did not meet the party's expectations in this regard, having dared to speak about bad working style of trade unions, criticizing many aspects from my position as a hospital employee. It was during my time when I was a member of the UNISON trade union.

To fully explain why I have a negative opinion of the union, I must present an excerpt from my emailed letter to the CPB Health Committee, which describes my past and negative experiences as

a health and safety representative at the UNISON trade union in the hospital where I worked this time:

' ... As a representative of the poorest class of working class called: hospital cleaners who are being before Ward Assistants, I am with constant ties with my workmates.

I express my hope and conviction that the Communist Party CPB should maintain a permanent bond to working class and in particular those at the very bottom of professional classification, on end of occupational statuses.

I'd like to present one story with relevant documents how the management in my hospital pays no attention to us and ignore us provide the policy implementation from general bodies from ruling state directions. They did not want to listen an alternative ways presented on the document called: 'The WA's Staff letter and opinion and alternative way' There is generally described what is about: Our hospital managers in 2017 began to make adverse changes in ours department, changes consisting in disconnecting us from the hospital ward and including us in one central department outside wards as a general Facility Department. In a series of meetings with the management, it was met with strong criticism. From the position of leader in professional group of hospital I am working as it is ward Assistants team or cleaners, I prepared a letter called: 'The WA's Staff letter and opinion and alternative way' and collected signatures.

Here is a copy of this letter. It was submitted to the management of the hospital and also and trade unions.

(name of hospital)
.....
Ward Assistant Staff

30 January 2017

Estates & Facilities Directorate
(name of) NHS Foundation Trust
(name of hospital and address)

Dear Directorate:

Thank you for your letter informing and invitations our WA's Staff to formal consultation meetings.
Regarding to letter about proposed changes to introduce a Trust-wide combined cleaning service, the Ward Assistant's Staff from (name of hospital) is writing to present their views and opinion and asking you to pay attention to ours letter.

We are opposed and disagree to possibility change to WA's team to Band 1 pay scale.

We would like to point of we working very hard on hospital wards and we realize a lot additional work every each shift.

The additional duties set us apart from the same pay degree as cleaners for example. We would like to point out that we are not cleaners and different than response team and cannot be the same degree. The cleaning job is a part ours job obviously but we have more duties. We are carrying to housekeeping job due to patient's menus, concern to patient's food and many more. In this specific job the change to Band 1 would be finding unfair to us.

We would like to state that WA's Staff is working on hospital wards of which every each ward has their specific and individual organisation. Ward Assistant work is closely connected with the specificity of each hospital ward and the

centralization to responsibilities or job role is not adequate. In this concern any changes to line reporting differently than housekeeper and Ward Sister will be inadequate and can make disorders to normal work schedules on wards. We know ours wards and the managers know us. It should stay like is at the moment because it works many years and we think Improving work organisation on wards separately to each is the right way to improvement ours job and makes more effective generally.

In the past months we were helping to others wards in short staff cases. We are working as teamwork and we are always willing to help this way but in some cases it was a problem and causes stress and problems.

The moving staff to others wards has different specific is causes potential problems and increasing stress to WA's team. We would like to point out the stress is a risk to work and Health & Safety Policy. We have request to future if the help to work in other wards than our main ward is necessary, please concern to wards in the same hospital units where the organisation and specificity is the same or similar.

We understand that NHS is under cuts of budget and would like to help to save and look for new ideas to that but it cannot be done to our Band pay scale. In ours daily work we see some ways to save money and we are happy to introduce this. In this issue we are proposing to give us survey to express our ideas.
We are hope that ours statement regarding to proposed changes will not be seen as negative or trying to cause problems. We hope that it can lead to improved working relationship and communication between WA's Staff and Directorate.
Kind Regards,
WA's Staff from (name of hospital)

The opinion to *'Consultation paper a proposal, to introduce a revised Ward Assistant service to help support the proposed combined Trust-wide Cleaning Service'* with the concept of regionalization as an alternative planned centralization.

Defectiveness of centralization and unification WA's Staff into one Cleaning Service

---

1. The Nurse Staff and Housekeeper are best know what tasks and what is to be done for the current shift to WA's on the ward during the day. Taking into account the variety of situations (ward discharges, request to help with food service if other staff is busy for example) they are properly to managing required work adequate to actually situation on the ward. The Central Facilities would not be able to correct assessment and provide support in order to realize the task in individual situations in individual wards requiring fast responses being outside the wards. It is essential to take quick decisions to resolve problems of concerned at the current moment on the ward so not centralised plan for cleaning all departments.

2. The WA's team working in different ward than their based will not realise tasks effectively as they attached to their unit. WA's team is very attached to their wards as working with the ward team together with HCA and Nurse Staff. Centralization can impact rupture friendly relations within the ward staff and impact to break 'one team' Trust Value. Work in other wards than based increases stress and Health & Safety risk. The level of stress in WA's team is in a high at the moment due to proposal changes and is increasing still.

3. Centralization is unsuitable for large organization as (name of hospital) is. Centralization is impractical in large organization having various wards in different hospital locations. It is difficult to communicate managerial decisions to different operating levels in the management hierarchy. Top level manager of proposed FM Cleaning Services cannot effectively supervise and control all the activities of the hospital wards.

4. In centralization, top managers are over burdened with authority and responsibility while managing each and every activity of the organization. They cannot devote sufficient time in other major issues. It tends to decrease working efficiency of the organization.

5. In centralization WA's team member feel uncomfortable while performing the assigned task. Is as a fact in the past time we noticed some problems in moving Ward Assistants short staff cases to different ward causes stress to them. They do not have the required authority to deal with problems effectively if working in different ward with different organisation and job routine than their permanent ward. They do not get any opportunity to show and develop their personality being

moving to variety wards. The lack of motivation tends to affect the morale of subordinates for all of WA's team.

5. Lack of environment adaptation. Hospital ward environment is dynamic and therefore, it changes according to time. In the hospital wards it is essential to take quick decisions to resolve problems of concerned departments or branches. Centralization is not applicable in dynamic environment as flexibility will not come promptly from the top level.

6. Inappropriate for routine decisions. In proposed centralization, top level managers devote maximum time in taking routine decisions. Therefore, they cannot devote more time in non -programmed decisions. This will have a negative impact on the long term performance of the WA's team.

7. Any changes to prepare work roster schedules differently than housekeeper and Ward Sister from ward where WA's is permanent based is inadequate and can make disorders to normal work schedules on wards. WA's are swapping shift to other work colleagues and requested days off straight to line managers on ward, because they know current and in advance cover to WA's shifts as their ward needs.

8. The proposal of change of banding pay scale for WA's form Band 2 to Band 1 is absolutely inconsistent and incompatible with their work performed and the appropriate gratification. Is the missed appreciate their specific and important work in (name of hospital) and can be a reason to degradation of WA's job prestige and drastic reduction of funds for the daily life of WA's families.

The concept of regionalization as an alternative centralization

---

1. Review all of departments where WA's working and preparing separate job descriptions specific to the branch of ward and WA's work there required.

2. Partial unification to WA's job role, responsibilities and duties adequate to specification of wards in units: (names of hospital wards) etc.

3. Separation WA's work and their job title due to cleaning ward units as a part of their job in reference on the contrary job title cleaner from response team or other cleaning services in hospital not related to work on hospital ward permanently.

4.Provide a properly and full training regarding to food service for this WA's groups if their work on ward required helps to busy HCA and Nurse Staff with service meals to patients.

5. Review and identify problems on wards where is short staff and where WA's do not want to work or are struggle to book shifts as a bank (not helpful staff, insufficient qualifications, problems with divide duties and responsibilities between ward staff etc.) to find the ways to fix the problems.

6. Survey to WA's and all hospital staff regarding to their ideas for savings and elimination of waste food, materials etc.

7. Leave band 2 pay scales to WA's Staff due to their hard work and good way to increasing motivation to work with the trust to their management.

In the result, this letter was unanswered and ignored.

No one answered.

Both the hospital management and the trade unions ignored the idea that came from the employees themselves, treating us like worthless work slaves who are supposed to follow orders and not decide about their workplace.

A bit later on, the hospital management did everything they wanted of planned changes except

one. They failed to take Ward Assistants team from band 2 pay scale and change for lower salary allocated in band 1 (minimum wage) as they wanted do this time.

Is important to point out, it was not success, because of trade union protest it against, but because the outcome of survey. Hospital Human Resources department sent to others hospitals in NHS job description of the Ward Assistants duties to compare to the other hospitals of the NHS across the UK and the outcome feedback from other NHS Trusts was negative. Negative in the sense that they said that for duties as a Ward Assistants it should stay band 2 pay scale no minimum wage of band 1. So, I like to ask, where been both organizations from (name of hospital) trade union?

Moreover, the both trade unions organization in (name of hospital) did not anything effective except for ostensible actions in the form of an information campaign to defend our Ward Assistant's group working at the lowest payment level.

Until this day, as a result of these changes, there are a lot of problems and disorganization at work almost every day and the forecasts provided in the letter have been fully fulfilled. From the time perspective I can confirm and describe plenty of examples for that these problems described in the letter come true. Me and my workmates could give plenty of examples from everyday workdays how implementation of changes from a document *'Consultation paper a proposal to introduce a revised Ward Assistant service to help support the proposed combined Trust - wide Cleaning Service'* were completely not suitable to the conditions of hospital I worked. The changes imposed by higher bodies, led to the degeneration of the workplace in the hospital for the professional group of Ward Assistants and in connection of their work to others of the hospital staff. Hence to my daily work in hospital I observed many problems and nonsense's decisions being isolation from reality. These decisions were results of implemented changes. These changes that were introduced caused increase of wasting materials and wasting food. In hospital we start noticed lack of proper work organization and bad poor management.

The regionalization concept put forward by the Ward Assistant team was a very thoughtful and wise concept, proposed as a basis for further development as the most optimal change for the better, allowing for increased work efficiency, minimizing gaps and shortcomings along with material waste, and also raising the professional rank of the lowest professional group, the Ward Assistant team. Unfortunately, due to the ignorance of the *'smarter'* ones from bosses, it was thrown into the trash bin.

There was also one an important aspect more, the changes implemented by management in their style, opened a door to employment of external workers from temporary job agency (particularly one temporary job agency which the owner is a wife of hospital facilities manager) without qualifications, which resulted in a decrease in the efficiency and quality of work and corrupt transfer of public money from the hospital budget.

It should be say clear, general result of implemented a revised Ward Assistant service to help support the proposed combined Trust - wide Cleaning Service invented by management was tragically. Hospital staff and visitors misunderstand of cleaners role on hospital ward with the Ward Assistant job position which created so many argues and conflicts inside staff about duties who is responsible for what job. Among the many aspects of the deterioration of work, of these

examples confirms that implemented changes were wrong decisions.

The introduction of temporary agency workers into specific hospital departments brought chaos and disorganization. This was due to the fact that these employees were completely unmotivated to work and adapt to the hospital's conditions, which have their own rules and regulations. Consequently, they made numerous errors that impacted the efficient operation of the department. Their passive attitude caused chaos and delays in routine work procedures in the hospital wards. They were focused on maintaining their working hours with minimal involvement in the real work. The truth is that, as reality shows, no employee of a temporary employment agency will show commitment to work if is working in one place today and tomorrow in another different place and does not become attached to this job because it is not permanent.

Moreover, often there were no one or just few of them on weekdays when help was truly needed due to permanent staff shortages, while on weekends, they arrived in large groups. This was desired by them because the earnings were higher on weekends, so having such a choice, they generally chose to work on these days as Saturday or Sunday.

There were such absurd situations that the Ward Assistant team would find out at the beginning of the shift through a phone call from the supervisors' office that we had three or four agency workers to help us, and then... we were looking for them around the hospital, because they were either wandering aimlessly, pretending to be lost to take the time of their shift, or they did disappear completely, hiding in the hospital toilets.

From that time on, the hospital budget was significantly reduced to fund employees from external agencies who were promoted and forced to work in situations where no overtime was available for permanent staff. All was reserved for agency.

But as the general manager said at the time, *'The toilets are the same everywhere, no matter who is cleaning them'* This does not take into account that a ward assistant's job was not just to clean toilets, but also to transport and serve food, collect menus from patients, and work with the kitchen in this regard, thus collaborating on food issues. Even the aforementioned toilets are located in different locations within individual hospital wards. It shows also lack of respect and understanding from managers towards the profession and work of ward assistants.

There was one more aspect, social costs of these implementations of the changes that no one pays attention to, stress and drastic decline in ours professional group status: Ward Assistant, status with downfall respect to us.

Also, after the changes ward Assistants team have had more to do at work in the daily tasks then before with the same pay scale 2.

Actually the job being for Housekeepers before was moved to Ward Assistant team. It happened, because regarding to the changes all Housekeepers team been moved into Supervisors team with pay band 3. The professional position of the hospital Housekeeper was promoted, eliminating this position from the professional group and transferring this team to the new role of managers supervising the work of the Ward Assistant team. As a result, the number of management

decisions increased while the workforce was reduced to work on the hospital wards themselves, where previously Housekeepers worked together with the Ward Assistant team on specific tasks resulting from the daily work of the hospital ward

About performance of the new promoted Supervisor's work I could write a volumes of books full of negative examples of their work, but it is not the issue of this article. The former housekeepers became managers and were very happy with these changes. Quite the opposite to us, as we were given new responsibilities. Before the changes, Housekeepers were present in every ward and worked with the Ward Assistant, help and support them. After the changes, they appeared sporadically on the wards, leaving their office located at the end of the hospital to check and supervise the Ward Assistant's work, often completely disrupting the workflow and interfering with the work routine. This happened because Housekeepers, recruited from other wards and unfamiliar with the work of the ward where they were assigned, wanted to manage everything in their own way, basing their work on their own old ward, not understanding that each ward is different and, while general work rules are governed by different rules adapted to its specific needs.

Generally speaking from the time perspective, from past time since 2017 until now 2025, the fact is, that all the forecasts from the letter created by Ward Assistant staff which was remained no answer about the deterioration of the work of our department and the bad impact of work on the entire hospital came true.

This long story about irresponsible and completely devoid of any sensible basis for changes in hospital is necessary to understand another topic which is strictly connected to the previous one and to all picture of this article. Here we need to start another example related to opportunism.

The opportunism is in the disconnect between what CPB and trade union UNISON says on the outside, how great they are in fighting for workers' rights, and what is actually happening in reality.

So, Just before join to the CPB I have joined to the UNISON in the workplace as it was hospital this time. I wanted to be Health and Safety Represent as I was interested about this kind of issues. I applied for the Health and Safety course. It was this time when I have worked as a Ward Assistant on ward unit in the hospital and the changes were start to implemented but it is about another topic.

When I was on Health &Safety course and in the daily work on my ward seen some examples of bad work practices opposite to H&S policies. I have reported it to the Health and Safety hospital department. Strictly it was about the way to take out hot meals from portable cookers in serve to patients meals in the wards of the hospital. I have noticed from many years that staff is using kitchen towel or cloth instead of professional gloves.

The kitchen cloth or towel, did not provide full protection of burns. Due to the H&S policy it should be special kitchen gloves provided by employer which were not, all hospital departments did not had it. I have had observed that kitchen cloth does not provide full hand protection against accidents of the burning the hands, when removing hot meals in boxes from cooker. As I was

observing and ordinary staff told me during my investigation, cloth or towel was wrapped in a hand and slippery, very often slips and reveals hands. So, firstly I have spoken to H&S boss in the hospital about this issue. I have spoken also with my UNISON secretary and managers from hospital main kitchen and with hospital ward sisters as they were responsible to provide right H&S conditions in each hospital ward kitchen.

Unfortunately I did not meet with attention and this problem was completely ignored. So, I have decided take this issue on H&S Committee meeting in my hospital, where I reported risk and I proposed do 'risk assessment' with investigation how many incidents to burn hands was (in the fact the smaller cases never been reported as I knew it from many work colleagues). They look at me like I supposed to be from a different planet and they said: *' it is locally problem onward not generally problem in ours* hospital' (!). Then they back to talk about them big successful achievements in Health and Safety issues, from which I remember one.... improved driveway for transport baskets on hospital internal roads. A few days later when I back to the H&S course I told about whole story them, all of the students and the Tutor from of the course provider could not believe it. They just been shocked about fact that hospital with H&S management ignored this issue.

Just to say, that the problem was before and it is still exist and causes many accidents. The life shows many times it is a important issue. I have been many times a slightly burned on my hand during taken hot surfaces from the oven. Also there were an examples of my colleague from work on next ward of which as example I remember, one day my workmate has burned whole hand during taken out boxes of cooked food from hot surface of furnace chamber in cooker - because used cloth (not properly gloves), and boil (over 80 degrees) mushy peas splashed and burned her hand. Currently she is fighting with hospital to claim money for her injury and UNISON said that can not help with that with no justification. Just not.

I have spent hours to talk and to mention, that an employer in right to Health and Safety policies is fully responsible to provide sufficient protection, against burns from hot surfaces we have work with. But for hospital management and UNISON it is no problem, is locally problem not worth attention.

I have also much more examples of total incompetence work of trade union UNISON based on their activities in the hospital workplace. Another example written by life is, during my employment in the hospital unfortunately happened, that I came on last stage 4 of sickness policy. It happened due to my collected sickness episodes, being quite often sick during the year period because, I have had a serious problems with my health. So, in the result, I had to attend to very stressful meeting with hospital HR department and with potentially result to terminate my employment. It was a risk to lose my job, so as (this time) I been yet UNISON member, I did ask for help me to support in this meeting by representing of the trade union from UNISON as I belonged to them. They agreed. The UNISON representative came in the meeting. his main role was before the meeting started and it was the role of cheer boy by cheer me up by repeating the same words all the time: *'do not worry everything will be fine'*. It sounded really pathetic and comic. On the meeting, he took from pocket handwritten piece of paper and read just a few words: *'*(name) *is working in the* (name of hospital) *since* (data) *and is hard worker'*.

Actually, except read these few words his activity on the meeting was concentrated in drinking cup of coffee, replaced one by one and look in his messy documents in his bag.

So, it is reasonable to say, that if I did not defend myself by my own, and if not my speeches to kept hard to line of defence and fight, I would not be working in hospital anymore. The representation from UNISON was absolutely not useful. I had to defend myself on my own.

So, seeing the falsehood, ignorance and unprofessionalism of trade unions, I decided to leave the membership. I have came to conclusion, that it was unwise to pay money in membership fees to an organization that demonstrated such a level of unprofessionalism and lack of understanding of employee problems.

But the picture of work of the UNISON trade union for the ordinary members is bigger. There is many episodes how trade union failed in their job to defend workers rights in my hospital in the time I worked there. From this experience, In my opinion as a former ordinary member of the UNISON trade union, this organisation in current organized methods of struggle is failed to the goal of defend workers, these methods (lack of proper methods and paid attention to workers needs) of no use. All of these trade union organisation like: Unison, Unite or other are *'bourgeois corporations'* to take money from members and pretend to works within working class. There is similar lack of contact to working class like of CPB. It this case they are similar works. Both trade unions and CPB lost the contact with ordinary workers, with working class doing administrative job and non useful an online campaigns. If you check the online service called: *'Trust Pilot'* in UK everyone can find plenty of bad opinions about all trade union organisations from former members being disappointed by them in many issues.

UNISON's activity at the hospital where I worked during this period consisted of sending *'a herald'* from their office, located in another part of the hospital, at the back, appearing sometimes and silently leaving leaflets on the tables in the staff room advertising UNISON and urging people to join UNISON. One day I have looked into this leaflet, the first page stated... how much you would be paid based on your earnings as a union member.

Observing this, I asked myself: Is this how union activity is supposed to work? It was time when I already joined CPB and they strongly emphasized trade union membership as the best way to *'fight for socialism'*. However, having experienced negative examples of their work, I remained silent and did not speak out about trade unions until they began to ask whether I was a trade unionist or not. So I was asking myself: does this mean I, have to be by any cost a union member, am I supposed to act as a passive executor of all orders even if they are against my will based on negative past experience? It was

The activities of UNISON trade unions were in contradiction with what I knew from Marxist - Leninist theory, in contradiction with what UNISON advertised externally and also in contradiction with what CPB presented. In my opinion, a true union member from an active union should be among people at all times, always asking: How can I help? Such a trade unionist with a true vocation should always observe what is happening, talk and defend the employee in every situation at the workplace, and not sit drinking coffee in the hospital union office, writing fantastic campaigns in equally fantastic online action programs without any practical value, and answering

phones praising how active we are in UNISON, or from time to time leaving union leaflets about joining UNISON on hospital wards and that's it.

The aforementioned aspect of my brief membership of the CPB Health Committee requires further elaboration, as what happened there is a picture of opportunism and arrogance. So, when I was nominated to serve on this committee, because, as the branch secretary said, I was an NHS hospital employee, so it would be great to work with them. I was then asked to join, as it later turned out, purely for the sake of fiction, expressed, I believe, to show that the committee was developing and functioning well because of the new members. This was reminiscent of a similar approach when I became their representative in UNISON.

This is an example of opportunist's approach inside the CPB, big incompetence of members of this commission and it is the real picture of CPB Health Commission where I work a few months.

To begin, I remember on first meeting of CPB Health Commission they do not give me a chance to speak (!), as they excuse it with sorry *'it been so busy and we could not manage all speakers'*. Also during the first meeting with members of the CPB Health Commission I felt very alienated with ask myself: I was asking myself what I am doing here because all of them been talking about less important things like creating a view of NHS and Health Service in the future regarding to them wishes. There are however were as best as could be did not had any impact to change current situation of poor service of the NHS. There were empty talks with no connection to the current problems or a very little ones and what more important: there were not anything about take a serious steps to overthrow it.

So, seeing all of this, count for understanding, I have done some work for the Commission. It meet with completely ignorance of them and they did not pay even a bit of attention. I realized later on I was wasting time, because all of them commission members as small group of higher NHS bodies such a nurse, doctor staff, not pay attention to my concerns, projects and propositions from ordinary NHS worker - hospital cleaner as I was this time.

This is approach which characterized and shows the way managed with me by the way of their approach. They did not answers for my emails and ignore my concerns, they completely ignored all of my proposals about directions to work if this commission. During my increase of frustration I have sent some emails of which the most important is my *'Statement'*:

'... In my opinion what I mean is that: CPB Health Commission beyond drafting and work on new view of NHS in future, how NHS should look like. I assert that work on create even the best (which is a good initiative and I do not negate it), to show how the NHS is work and how should look - will not change anything now or in the future.

The ruling class with current state is not pay attention to any projects of NHS and from communist party especially because we are the threat to current imperialist British state. We fight to overthrow capitalist system. We are not social democratic party with parliamentary methods of struggle for working class and cooperation with liberal democratic forces . We are Communist Party with Marxist - Leninist approach and revolutionary methods to overthrow capitalism. Lenin's science of the communist party consists of three - dialectically related - basic elements: scientific theory, revolutionary strategy and tactics, and party organisation principles. Thus revolutionary strategy and tactics should be more implemented to work in CPB Health Commission.

Thus, I maintain that CPB Health Commission should stand stronger on the basis of criticism of the capitalist management system in relation to ours common good as it is NHS. National Health Service is not a private company and cannot be manage without any independent bodies and social control. This is what is happen now. The ruling class is takes NHS to manage whatever want and whichever way wants.

This is not acceptable and we need to remind to ruling state NHS is the property of all of us not capitalist state, however is partially privatized for benefits to them, in fact for financial profits to (example of my hospital), but is still stay as a 'state sector' and we have to save NHS from further ruin. United in the political party CPB, we have the fully rights and the duty to fight for it, to take more decisive actions. This is the task of the party in the class system of power - the mission of united working classes under banner of CPB and social strata against exploitation tool for the state and not just a passive observer of the actions of the ruling class.

I am conviced that CPB Health Commission should prepare statement / letter to general bodies in NHS from ruling class. We all united as a Party members should be oppose to them. It should be protest to the continuing collapse of the NHS and against wrong government policy in badly affected NHS. In my opinion this statement letter should contain follow questions:

1) What is the percentage of privatized healthcare services, what is the internal structure of privatized service inside NHS and why the main management decided do it?

2) How has outsourcing increased over the last few years and why (what were the formal reasons) of these decisions?

3) Who was personally responsible for the privatization trend and to implement it to NHS?

4) What are measurable benefits and effects to NHS as a whole from the time perspective, since the outsourcing and privatization has been implemented to NHS?

5) What are the planned future changes to NHS and why?

Moreover...I like to point off all the public (inside our Health Commission too) discussion about pandemic ... focus on the COVID - 19 affected public sector and people with show how NHS managed it with PPI and other things... it is one of the tactics. It is like redirecting attention to other things and not to the real sources of problems which are inept and wrong decision, bad management form represents of ruling class under banner of Tories and other liberalism political forces. What I mean is that, the COVID - 19 and pandemic cannot be convenient explanation as a 'excuse' to what is going on in NHS.

feel that it is like a distraction from the real and more important problems of the NHS crisis under the present capitalist government. Wider and moreover, this is about how the ruling class state approach to publicizing in big emphasis in all social media the COVID - 19 subject in fact it is they makes and still doing plenty mistakes to provide sufficient action across UK.

As a representative of the poorest class of working class called: hospital cleaners who are being before Ward Assistants, I am with constant with my workmates. I express my hope and conviction that the Communist Party CPB should maintain a permanent bond to working class and in particular those at the very bottom of professional classification, on end of occupational statuses.

I'd like to present one story with relevant documents how the management in my hospital pay no attention to us and ignore us provide the policy implementation from general bodies from ruling state directions. The problem is, they do not want to listen an alternative ways which we presented on the document 'The WA's Staff letter and opinion and alternative way'.

There is generally described what is about: Our hospital managers in 2017 began to make adverse changes in ours department, changes consisting in disconnecting us from the hospital ward, and including us in one central department outside wards as a general Facility Department. In a series of meetings with the management, it was met with strong criticism. From the position of leader in our professional group, in process of talk with work colleagues from varieties hospital departments, I have prepared a letter called: 'The WA's Staff letter and opinion and alternative way' and collected signatures (I have enclosed copy of this letter in this email),

The statement has meet with answer: *'thank you'* and *'we received and appreciate you as a member of us commission'* and ... that's all, no one of these issues from my document has been discussed on any meeting. It was an expressed example of totally ignored a member of CPB with breach democratic centralism.

The simple example to break democratic centralism with violation to member rights and no attention and respect to speak of representing of *'bottom of working class'* as I am being hospitality cleaner. It is break the basic Marxist - Leninist principles inside the party. It is break to with rights to have free critics with expectation to pay attention on party member views and opinions.

But as it later turned out, the level of ignorance displayed by the CPB Health Committee was

much greater. Seeing what was happening and how I was being ignored, I informed the branch secretary that I was suspending my party membership indefinitely. The CPB Health Committee contacted me ... a month after my decision as nothing had happened (the question is whether the branch secretary had even informed the committee of my leave party membership and whether the Health Committee had read my emails), sending the documents to another routine meeting, where the documents I had prepared before with lots of effort and paid of time were completely ignored and not included in the meeting agenda. All my suggestions regarding the draft regulations were completely ignored. All my amendments and proposed sections with graphic designs for this committee were completely ignored and received no response. In this situation, after my earlier resignation, I was sent information about the next committee meeting like nothing had happened. They just sent invitation to meeting with agenda with them projects of documents for commission signed by members being doctors and others professionals of NHS.

Where was the communication between the party's local and high bodies within the CPB? What did the branch secretary do to keep other party institutions, including the Health Commission, informed and clearly communicate with them after being notified of the decision to suspend my membership?

The response to my suspension from the Health Commission, and decision about leave membership of CPB came later from the branch secretary. He responded officially, without supporting me as a member, and placed the question as one of many on the branch meeting agenda. That is all. This demonstrates an *'administrative'* approach that shows no respect and ignores party members with lack of communication and pay attention to the members. They were not interested in listening to me or my concerns, nor the reasons for leaving the committee and the party; they simply carried out administrative work with hurray optimism and self - admiration.

In the last weeks of my membership in the CPB the branch secretary put on branch meeting agenda question about my membership to trade union. The same trade union in hospital whose membership I resigned from seeing their blindness to the violation of occupational health and safety regulations and the same group of clique who presented the ignorance with lack of understanding of the problems.

I was feel to obliged, I have given an answer by *'Personal Statement'* sent via email to him:

'... Reference to point 9 from Agenda: The trade union organisation in my workplace are not working closely with workers. I have also bad experience from past time I described in different statement when I was joining to CPB. To clarify my position: it does not mean I condemn all the trade union movement. I have respect and appreciate the British trade union achievements and history, but I cannot agree to 'spreading' ideas without being confirmed in my work days, in my work place where trade union should be active.

The all presented arguments and views about trade union are not meet in reality. Not in my place of work. May be in different places the activity and work of branches are different, but in my workplace all of trade union organisations are not visible for me and my colleagues from my hospital ward.

Me and my colleagues from hospital (name of hospital) *not seeing any activities from trade unionists in our workplace. I am strongly disapprove that and I assert that my membership in Trade Union will not change it. It should be generally organize a process of 'shake' them with understanding the needs to return to dialogue with working class, they should to come and talk with us not remain in trade union offices and create online campaigns. Trade Union should strictly bond with the masses, link with the people which is being the basis of true effectively union values works according to Lenin says:*

' ... a team of responsible accompanying comrades, and absolutely not only supporters [...] should be link in the 'thicket of workers' lives, know them thoroughly, be able to define them correctly, what are the actual moods of the masses at present moment, what are their real

aspirations, needs and thoughts [...] be able to gain unlimited trust in the masses by friendly attitude towards them, concern for satisfying their needs ... .

(*'About the role and tasks of trade unions'* - Lenin Works, Volume 33)

Unfortunately these above values are not exist currently in my workplace. UNISON trade union branch it is shame to say it, but it is true working bad in my workplace being 'invisible' for me and my colleagues.

So to say all about Trade Union due to my workplace by Comrades from CPB, it is 'like should be' but it is not in fact. I assert that, trade union organisations in my workplace has lost their bond to people, their link to the masses, they not concern to activities arising from the necessities of working class. In fact, trade union organisations does administrative works in them offices - and it is all of them activity what I can see. It is just only. It is strongly opposite to Marxist - Leninist values and principles that should guide the union organisations. I am activist communist guided by Marxist - Leninist approach to reality and socialist worldview, it mobilizes me to say always straight true, so please understand that I am not going to be pretend that everything is fine with trade union, if the reality is different. It is not. I am strongly disagree to stay in the organisation similar to business companies for pay contribution. It is only pay without nothing else.

In my opinion, contribution should be the last thing expected of union member and if so, in case of good and effective work inside and for working class benefits, otherwise I am sorry but it is waste of money nothing else.

In conclusion: Please do not put pressure on me to join again to any trade union in my workplace, please do not put me in situation of 'no way out' and under pressure to join to any trade union in the TUC. This is situation without choice and no compulsion with have own decision. Because it may cause result to me - to start to reflect on the sense of my membership to communist party CPB. I do not want quit my membership, but if so, I will concern it. Because I want to feel free in my decisions not be under obligatory pressure to stay there, where is not my place being communist activist as I feel at the moment and my experience from past time shows me ...'

The answer from branch secretary was:

' ... Dear comrades of (name of) branch,
(my name) *has sent me the attached statement which I am passing on to you ahead of Thursday's meeting.*

On the subject of joining a trade union, of course I cannot agree with (my name). *The trade union movement plays a key role in our programme, Britain's Road to Socialism. It provides the backbone of extra - parliamentary struggle. If the trade union that organizes at a comrade's workplace is not good enough (and when is it?), then it is that comrade's responsibility (working with allies) to try to change it. If not us, then who?*

Rule 14(d) of our Aims and Constitution says:
Party members shall have the duty, with the assistance of the Party:

(d) To equip themselves to take an active part in the working class movement, to belong to and assist in the work of their appropriate trade union or professional organisation, and their co - operative society.

If it were to become known that our branch has a member working at (name of hospital)who refuses to join a trade union, this would give the Party a bad name. Also, it would completely misrepresent our Party's position on trade unionism.

I hope that (my name *) will change his mind on this very important matter. If he does not like Unison, then he could join another union that has a presence in the NHS, such as Unite or the GMB...'*

What we see in this approach? Instead of discussing the problem with me, the branch secretary further pressured me by placing the issue of my union membership on the meeting agenda. As a result, I was met with criticism from the branch secretary and others, from which one was completely ironically, it was from one of the branch members who... had not attended branch meetings since I joined the CPB, six months or even longer! This is the opinion / critique:

' ... I believe (name of branch secretary) is right and (my name) is wrong, even defeatist, and that is what we ought never to be.

If the hospital branch is so ineffective, (my name) should be aiming to make it more so, especially is other members are also dissatisfied with the way the union is operating.

He must have a lot of sympathetic members and be able to rally them to liven up the branch.

Of course, it is easy for me to say this, not being in the situation, but I cannot see what is to be gained by opting out.(my name) is having the say he wants to have in the branch but he also has the Party rules to obey, the point of which is to keep the party united and not factional...'

So, in the understanding of this critique, due to my professed negative views on trade unions, supported by my experience working in a hospital, I have been accused of *'factionalism'*!

It was something new for me as I understood factionalism and factional activity in communist party differently. Very interesting understanding of factionalism indeed. Is it professional, according to communist principles, to portray my behavior as *'factionalism'*? Have I tried to establish any informal groups within the party and thereby break up the party?

Unfortunately they are not explained what this factionalism in details. As we can see, any statement that deviated from the official CPB party line, i.e. the uncritical praise of trade unions, was unacceptable and was called factionalism.

My thoughts this time were: should an ordinary party member like me, this time criticizing the party line, be considered factionalism and revisionism? Is this what democratic centralism is supposed to look like? Where is the criticism and free discussion? This is truly a grave contradiction of the character of the communist party the CPB considers itself to be.

All of this demonstrates the criteria and approach of the CPB party use to their members. This is demonstrated by the example of how the secretary of the local CPB branch I was a member of, in a very unprofessional manner, without empathy or understanding, demonstrated a lack of interest in ordinary members. From the time of my decision to suspend my party membership until the meeting where he expressed his official position, he did not contact me at all. He did not call or otherwise contact me to discuss any issues and showed in no way that he cared about my continued membership in the party.

Moreover, he (CPB branch secretary) did not demonstrate any goodwill to find a compromise together, resolve problems, or, above all, discuss them. This shows that an ordinary member of the CPB is not important as a person for the party leaders, is only important as a payer of monthly dues and a distributor of the party newspaper *'Morning Star'*, and then he is supposed to remain silent and accept everything the CPB does, regardless of whether it is or is not in accordance with the principles of the communist party based on Marxist - Leninism.

In conclusion, after my six - month experience as a member of the Communist Party of Great Britain, I would like to say: this organization should not be called communist by name. This is diametrically opposed to the communist approach to ordinary members. They do not enough concern with the affairs of ordinary members. This is a grave contradiction of democratic centralism as a central principle of party life. Based on my experience as a member, I have described the main contradictions between Marxism - Leninism and democratic centralism in the Communist Party of Britain (CPB) as the lack of contact and ignorance of members with weak connections to the working class and their concerns and needs. This party is riddled with a petty - bourgeois and liberal, odious atmosphere, expressed in its corporate attitude and pressure to pay for party newspapers, as well as in emails offering to buy newspapers, books, and pamphlets.

Furthermore, it is interesting that I had to buy a party badge as a member. I had to pay for it. It should be free, because every member pays party dues! But even more absurd is that every member should support, subscribe to, and distribute the party newspaper, the 'Morning Star', as is written in the party's constitution!

The CPB party think that class struggle means organizing dozens of online meetings and discussions about the current political situation. However, in reality, this will not help achieve the victory of socialism. Creating and publishing the *'image of great activity'*. But the picture what CPB creates on social media has little to do with reality, with the truth. This is not effective action, but a narrative that shapes reality according to its wishes. Another characteristic of the CPB is the aforementioned *'corporate attitude'* expressed in treating members as entities of specific transactions means: you, as a member, pay a fee, and we provide you with emails or newspapers with information and news. Where is the revolutionary spirit here, or perhaps even a shred of authentic struggle to transform our world into communist ideas and a communist society? Where is the fight for socialism? Will the party's *'information and commercial activities'* bring socialism to victory or bring it closer? I do not think so.

In the fight for socialism, what counts are specific issues: the organization of party members, the implementation of Marxism - Leninism, and effective action. Study, agitate, and organize - as Karl Liebknecht said. A truly communist party should constantly learn from material conditions, the current situation of the class struggle, and the current attitude of the working class toward implementing Marxism - Leninism in practice. All of this has strong connections with the working class. It mean Listen of needs of the working class and act within their framework. This is the opposite of endless discussions focused solely on internal party administrative matters or discussion on the current political situation without acting of change it in favor of socialism. These actions will yield no results. This is not the class struggle and the fight for socialism that the CPB imagines.

Also, In my opinion being ordinary member does not mean be inactive member as I have feeling the party leadership want it. It does not mean just pay monthly party contribution and do not expect of party nothing more with stay in silence. Being in party for truly communist is a big task and to be active creator of party life with take part to have voice of all of the subjects it is the right of member regard to democratic centralism of which is completely death of democratic centralism in CPB. It is also corporation attitude focused on financial profits of members. This is not the correct democratic centralism way to ordinary members in a Marxist - Leninist party.

From the past time, I wish to learn from that example to communist party leaders will serve to draw attention to the correct contact with respect to ordinary party members, especially new ones. Because they are in the initial process of formation when trust and hopes has easy 'to shake' and the role of party leaders should be too strengthen them through solid and constant contact.

It is very funny and it is last example of CPB incompetence with lack of contact between party bodies, that after over month my suspension of party membership and monthly contributions as I have cancelled my direct debit, I have received an email form financial department CPB with asking what's happened because bank refused payment to them and inform about cancelled direct

debit and they sent me in adds new direct debit to sign. A very bad example of lack of communication.

Also it is worth to say a bit about the CPB program named: *'Britain's Road to socialism'*. I have been studying at have found a lots of contradictions to Marxism - Leninism ideology and simply to the revolutionary way of working truly communist party as best examples from past time. I will not bring t here because it would fill a volumes of books and it's been published in the marxist social media anyway. I will only mention that the CPB party is in favor of an alliance and supporting the traitors of the working class from the Labour party (which has been confirmed by history many times) is a disgusting form of subjection and servitude to the capitalist ruling elites. Generally the CPB party lacks revolutionary ideology as is based on an revisionist and reformist social - democratic party programme *'Britain's Road to Socialism'* also in this organisation is lack revolutionary spirit. The activities of CPB characterizes well Lenin in his words :

' ... Define your behavior from accident to accident,
adapting to the events of the day, for political change, to the little things,
to forget the fundamental interests of the proletariat and the essential features
of the entire capitalist system, on all capitalist evolution,
sacrificing these basic interests for real
or perceived temporary gains - that is the revisionist politic...'

(V.I. Lenin *'Marxism and Revisionism'*)

Nothing else more better to say about CPB. These words of Lenin exactly characterizing CPB revisionist activity. They organizing a lot of online campaign due to current events with lots of talk and nothing more. Detailing no important issues from political news but they do not attention to practice work of class struggle. They do not anything in the term of practical class struggle for mobilize members and change the situation of capitalist domination for better, for fight for socialism. Protests and shouting on pickets did not help to overthrow capitalism, only serious fights. CPB is specialist to organize the online events, to organize online talks activities from CPB as them says way to overthrow capitalism. But the question is - in which way? By talk only? Complain about the bad political capitalist system as now, talk... talk and nothing more? I do not think so it is an effective way because it will not change anything.

To all bureaucratic office administrative pseudo - activist is to say the same what I said to ex - branch secretary from CPB. I will start believe to values and really communist way, the support to ordinary workers of trade unions organisations - if I see anyone from trade union come to my work place with ask: *'how can I help? Any problems?'*. But unfortunately during my almost 12 years of work in hospital, I have not seen anyone to come to hospital ward with that approach. Did not hear anything similar.

So, would I join to trade union? Yes, but only when these unionists go out of their comfortable desk and offices and come to workers, to working class. They should come first to us, they should not expect of us to come to them first, because it is not the right way. It is exactly *'corporation way'* if we need something to help us and have to pay contributions. The right attitude of trade union activists should have an attitude of serving others. The right way is trade unions should take

interest to help and support working class in them issues by deepen and strict personal actions with close link to workers. They should rebuild the trade unionist ordinary contact with working class from best examples of British trade unionism of the past time. A good trade union activist should be everywhere within working class to listen and help everyday without request working people. Unfortunately, the degeneration of trade unions and social democratic parties in the UK is growing like a weed in the fertile soil of the working class. Lenin speaks of this in comparison to the false clothing worn by traitors to the interests of the working class in this way.

'... Such is the dialectic of history that the theoretical victory of Marxism
compels its enemies 'to dress' in 'Marxist's clothes'.

Liberalism rotten within, tries to bring itself back to life
in the shape of socialist opportunism ... '

(V.I. Lenin Selected Works, Volume 1, pages 69 - 72)

These *'Marxist's clothes'* as Lenin said, today wear many political organisations and parties in UK called themselves: communist, but in them work is very far from truly communist and Marxist - Leninist way indeed. I recommend them remind and read with understanding *'Communist Manifesto'* and fundamentals of Marxism - Leninism with other classic works. I advise them study it and back to working class issues with truly communist worldview.

These organisations and parties are like *'market corporations'* set to grabbing money from working class and pretend to support them under noisy revolutionary phrases, with an online campaigns and has nothing in common with Marxist way to struggle for socialism, with proletarian class struggle to overthrow capitalism because they are not interested about that and they forgot basic principles of Marxism - Leninism. They are focused to keep them opportunist and revisionist way in order to bourgeois social democratic class alive. Lenin said about them:

'... People have always been and will be the silly victims
of deceives and self - deceives in politic until they learn under all moral,
religious, political, social phrases, statements, promises,
find the interests these or other classes.

Supporters of reforms and improvements will always be to outmaneuver
by the defenders of the past, until they understand that every old institution,
even if seems the wildest and rotten thing, keeps on by force these or other ruling classes ... '

(V.I. Lenin Selected Works, Volume 1, pages 63 - 68)

These *'Marxist's clothes'* as Lenin said wear many political organisations and parties in UK called themselves: communist, but in them work is very far from truly communist and Marxist - Leninist way indeed. I recommend them remind and read with understanding 'Communist Manifesto' and other classic works, once more and back to the sources, back to working class issues.

These organisations and parties are like *'market corporations'* set to grabbing money from

working class and pretend to support them under noisy revolutionary phrases, with an online campaigns and has nothing in common with Marxist way to struggle for socialism, with proletarian class struggle to overthrow capitalism because they are not interested about that and they forgot basic principles of Marxism - Leninism. They are focused to keep them opportunist and revisionist way in order to bourgeois social democratic class alive.

Finally I would say, that until the working class in the UK realizes that it should actively fight for socialism, that it must actively participate in organizing and preparing for revolution, that's right - a revolution, not an evolution of capitalism, to overthrow capitalist relations and the liberal political system in Great Britain - nothing will change. Merely distributing party newspapers, even if they were full of the best propaganda about socialism, will not win socialism. The consciousness of the British working class must awaken and return to a completely revolutionary path, and the working class must reject the falsehood and pretense of these revisionist organizations in their supposed fight for socialism. We should break with the practice of participating in corrupt and bureaucratic forms of organizations like UNISON or CPB, which pretend to fight for socialism or workers' rights but are in fact created to act as a *'safety net'* in a society controlled and subservient to capitalist elites.

These capitalist elites allow the working class to participate in these reformist and opportunistic organizations and even parties that proudly call themselves *'communist'* so that the working class has a place to vent its dissatisfaction under oppression and exploitation, and so that they are charmed into believing that they are participants in social life in the democracy pretended by the liberal system.

The aforementioned Communist Party of Great Britain, along with several other British parties called *'communists'*, has nothing in common with a truly communist movement based on Marxist - Leninist principles. In their activities, they completely depart from the foundations of Marxist - Leninist ideology and work style. They are allies of the bourgeois classes and sell the ideas and honor of the working class. They are social - democrats, and this fact is contrary and hostile to the communist movement. This is because they are well - disguised within the working class, *'well - dressed'* in the populist slogans and well equipped with *'socio - technique tricks and cheating techniques, tricks'* with modern revisionist and opportunism in roots. Their task is to keep the bourgeois class alive, exploiting ordinary workers under false slogans and theories, such as the *'British Road to Socialism'* or a trade union movement that has lost its connection with the working class. comrade Stalin said about them:

' ... The wealthy bourgeoisie are our uncompromising enemies,
their wealth is based upon our poverty, their joy is based upon our sorrow.

Clearly, their class - conscious representatives will be our sworn enemies
who will consciously try to smash us.

Thus, a 'party' of the enemies of the people has been formed,
and it intends to issue an appeal to the people.

What do these gentlemen want?

What they advocate in their appeal?
They are not Socialists, they detest the socialist movement.

That means that they are out to strengthen the bourgeois system
and are waging a life and death struggle against the proletariat.

This is why they enjoy great sympathy in bourgeois circles...'

(J. Stalin)

The Communist Party should represent a truly Marxist - Leninist vanguard, revolutionary and militant, uncompromising and radical in its communist views and actions, following the best models from the history of the international revolutionary movement of communist parties like Internationalist Revolutionary Communist Party is. A modern Communist Party and trade unions should represent a revolutionary, not a *'reformist'* stance, employing forms of class struggle that meet the challenges of our time and constitute a response to the 21st century, with its modern forms of capitalist oppression in the era of global capitalism.

Neither the CPB nor any of the officially operating political parties in the UK is such a party, for the simple reason that they are not only opportunistic and corrupted by collaboration with the ruling class system, but also because they are legally operating parties and must adhere to the rules and principles that the liberal ruling class system itself has created for them.

Therefore, I believe that the only Internationalist Revolutionary Communist Party in the UK in its anti - revisionist uncompromising nature, revolutionary theory based on Marxism - Leninism - Maoism enriched with the experience of progressive international communist thought and new groundbreaking methods of revolutionary struggle in engaging in practical class struggle activities stays a true revolutionary.

Editorial Committee

'Anniversary of October Revolution, and remembrance of the Soviet Union'

The first medieval feudal Russian state, Kievan Rus', was established in the second half of the 9th century. In the 15th century, small feudal states united to form the Principality of Moscow, which gradually grew in power and liberated itself from Tatar oppression. Ivan III's victorious wars against Livonia, Poland, and Lithuania ultimately completed the formation of the Russian state.

In the second half of the 16th century, Ivan the Terrible incorporated neighboring tsars and the remnants of the defeated Golden Horde into Russia. The Russian state included the Tatars, Bashkirs, and Chuvash. Russia became a multinational state. In 1654, it united with Ukraine. In the 18th century, Russia, as a result of its victorious war with the Swedes, gained access to the Baltic Sea. In the late 18th and early 19th centuries, the influence of the Russian state.

They reach Central Asia, the Far East, and the areas south of the Caucasus Mountains in Armenia, Georgia, and Azerbaijan. In the second half of the 19th century, the development of capitalism began in Russia, but until the Great October Revolution, Russia remained essentially a semi-feudal state and, compared to the capitalist powers of Western Europe at the time, a backward country. With the development of capitalism, a revolutionary movement developed. In 1895, Vladimir Ilyich Lenin founded the League of Struggle for the Emancipation of the Working Class. In 1898, the Russian Social Democratic Labour Party was founded. The first organized uprising of the working class occurred in 1905. In Moscow and several other centers, these uprisings took the form of an armed uprising, bloodily suppressed by the tsarist government.

The prolonged World War I (1914 - 1918) led to another surge in revolutionary sentiment. In February 1917, as a result of the bourgeois - democratic revolution, the tsarist regime was overthrown. A provisional government was established, representing the interests of the Russian bourgeoisie.

On November 7, 1917 (October 25 according to the Julian calendar in force at the time), the Great October Revolution began under the leadership of the Communist Party. The uprising was directly led by V. L. Lenin. The revolution was victorious. The first Soviet state was established. The years 1918 - 1922 were a period of civil war. The young Soviet state defeated not only internal counterrevolution but also the interventionist armies of foreign powers.

A period of reconstruction began, reconstructing the devastation caused by the world war, the civil war, and foreign intervention. Simultaneously, the reconstruction of the state's economic structure and the laying of the foundations of socialism began. In 1928, the first 5 - Year Plan was announced. It was implemented in four years and three months. The Second Five - Year Plan (1933 - 1937) completed the reconstruction of the economic structure. A socialist society was established.

The creative work of Soviet society was interrupted by the treacherous attack of Nazi Germany (June 22, 1941). From that moment on, the Soviet Union bore the brunt of World War II, the hardest and bloodiest war known to humanity.

The defense of Odessa and Sevastopol, the 900 - day blockade of Leningrad, Stalingrad, and the Kursk salient are just a few examples of the unparalleled heroism of the Soviet people defending their socialist homeland. On April 30, 1945, Soviet soldiers reached Berlin. On May 8, 1945, Nazi Germany unconditionally surrendered.

November 7, 2025, marks the 108th anniversary of the Great October Revolution and the founding of the world's first socialist state - Soviet Russia. From its inception to its fall, the Union of Soviet Socialist Republics became a state with advanced industrial and agricultural sectors, a state that utilized its natural resources in a modern way, and became a global power.

A beautiful country, Russia, once a socialist country, is still visited by foreign tourists who resist Western propaganda and apply for visas to see this beautiful and vast country. It is said that Russia is not just a state, but an entire continent. Indeed, the area and geographical and natural diversity of today's Russian state are unmatched in the world. With an area of 17,075,400 km², Russia is the largest country in the world. Russia has 11 time zones.

In the days before the declaration of the self - dissolution of the USSR, passed by the Supreme Soviet on December 26, 1991, and the shameful counterrevolution that overthrew the socialist system, the USSR, as a socialist state, had been building socialism from the golden age of the October Revolution in 1917 to the revisionist turn initiated by the 20th Congress of the Communist Party of the Soviet Union in February 1956. The 20th Congress itself was the starting point for a fundamental change in the socialist structure of the economy and socialist relations within Soviet society. It began with a coup d'état by Khrushchev, who, after Stalin's death, had managed to rise to a high position in the party. Power was seized by a representation of

reactionary and nationalist bureaucratic elements interested in restoring capitalism for the purpose of privately acquiring property.

By then, the USSR was building and expanding its economic and political power. Dozens of magnificent new cities were established, from the Ural Mountains to the northern reaches of Siberia. The boldness and strength of the socialist ideal, based on the masses of the people liberated from capitalist oppression, were unparalleled, and there was no barrier or obstacle that could not be overcome in the name of a new, radiant system - the communism toward which the Soviet Union strove. New cities sprang up in the distant steppes and taiga of Siberia, new steelworks and powerful hydroelectric power plants were launched, and the steel roads of the world's longest railway, the Baikal - Amur Main Line, built at an unprecedented pace by young pioneers, connected the two distant ends of the country of the USRR.

In place of the exploitative kulaks, united, large - scale collective farms were established, exemplarily organized in collective labor. Massive industrial investments such as the Angara power plant, the Orenburg gas pipeline, the Ustlimsk pulp and paper mill, and the world's largest hydroelectric power plant in Krasnoyarsk were unprecedented undertakings, created with the involvement of vast numbers of workers whose hearts held the ideal of socialism and whose lips sang of the strength and greatness of Soviet Russia.

The development of education and science brought advancement to millions of formerly poor peasants and created a new type of Soviet man committed to building socialism. It was a citizen of this country, Yuri Gagarin, who was the first to explore space, and the development of Soviet cosmonautics demonstrated the highest level of technology in the world.

But the power and greatness of the former Soviet Union were born in toil and hardship. Today, recalling the October Revolution, it's important to remember how, in February 1917, the revolution carried out by the workers and soldiers of Petrograd, led by the Bolsheviks, led to the overthrow of tsarism. First, the Petrograd Soviet of Workers' and Soldiers' Deputies was established, which enjoyed support both within the military and among the working masses of Russia.

Although after the overthrow of tsarism, Russia became a free country and Soviet rule was established, representatives of the bourgeoisie and landowners formed a Provisional Government. Thus, although the revolution was carried out by workers and peasants, power fell into the hands of the bourgeoisie. The February Revolution of 1917 was of great significance not only for Russia but for the entire world, as its influence strengthened the international labor movement.

By eliminating the tsarist regime, the revolution created the conditions for the overthrow of the bourgeoisie and the establishment of the dictatorship of the proletariat.

On October 24, 1917 (November 8 according to the current calendar), a salvo from the cruiser Aurora signaled the assault on the Winter Palace in Petrograd (present - day Leningrad), the seat of the Provisional Government in Russia.

The next day, Vladimir Lenin issued a proclamation declaring the overthrow of the Provisional

Government - *'Proclamation on the Assumption of Soviet Power'* and, the seizure of power by the Military Revolutionary Committee. The armed uprising ended in a victory for the working people. The dictatorship of the proletariat was established, henceforth representing the interests of the entire nation.

During the Second All - Russian Congress of Soviets on October 25, 1917, the newly established Soviet government, in its historic decree on peace, proposed to all nations and governments the immediate commencement of negotiations. The annexation of foreign territories was renounced, unequivocally granting all nations the right to self - determination and to determine their own fate. The congress passed a decree on the nationalization of land, transforming it into national property. Bolshevik leader Vladimir Lenin, the Leader of the Revolution, headed the Council of People's Commissars established by the Second Congress of Soviets of the Soviet Government.

The great October Socialist Revolution destroyed the outdated state system. By establishing the dictatorship of the proletariat, it created the conditions for overcoming the backwardness of this great country. The revolution's victory ushered in a new era in human history - the creation of socialist societies.

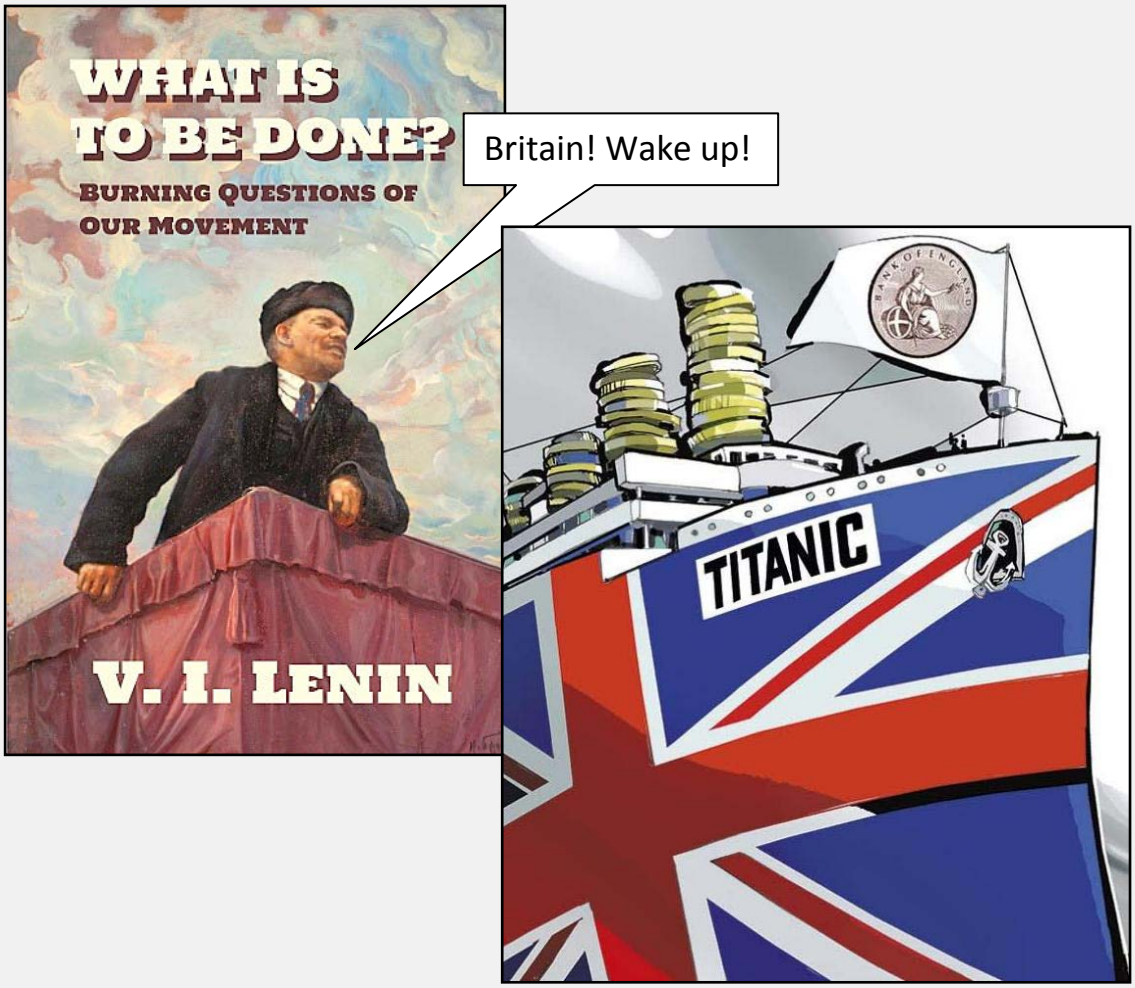
The beginnings were very difficult. Armed intervention by capitalist states, supporting domestic counterrevolutionaries and attempting to thwart the consolidation and expansion of Soviet power, unleashed prolonged, bloody fighting. But the workers and peasants of Russia were aided by revolutionary forces from many European countries, where the first communist parties were already emerging.

During the years of the civil war and after its victorious conclusion, under Lenin's direct leadership, work continued on creating a new Russian nation - state and on implementing socialist construction. It was precisely during the Soviet era that Ukraine, as one of the republics, owed its unprecedented prosperity, which is now being destroyed by the fascist regime of the mad and deranged Nazi Zelensky, who rebuilt Ukrainian history on falsehood and criminal Nazi ideology.

Today, when global, predatory capitalism rots and convulses, let us close ranks and, in the spirit of the great October socialist revolution, in the indomitable spirit of the great Lenin, let us be faithful to true communist ideals and stand against capitalist exploitation, let us finish capitalist reality off with all the strength and impetus of revolutionary struggle!

Comrade *'Kim'*

What is to be done today, or what would Lenin say if he saw the British revolutionary movement today?



The subject of this article leads us to compare the current state of class struggle in Great Britain to one of the early periods in the history of the labor movement, the period beginning in 1898, which was characterized by Lenin's beginning of the fight against the opportunist trend in the Russian labor movement, so - called *'economism'*, a past form of which has been reborn in today's modern opportunism. But not only that. It is an attempt a Marxist analysis of the revolutionary situation in Great Britain at the present time.

More than one hundred and twenty years have passed since Lenin wrote one of his first works, *'What is to be done?'*. So what implications might it have for the present, for the current reality of the labor movement in Great Britain, and can we see any similarities between the situation in Tsarist Russia at the beginning of the 20th century and the present?

Well, not only is there such a similarity, but one could say, paraphrasing the saying, that history repeats itself. Not literally, but very similarly. Let's begin, however, by recalling the situation from the past.

The early 20th century was marked by a steady growth of the workers' movement in Russia. Signs

of an impending revolution appeared. The industrial crisis from Western Europe spread to Russia. The years 1901 - 1904 were years of intensified strikes, initially economic, then political, and finally demonstrations under political slogans. The workers' movement influenced the peasantry, which also began to fight, and also students, who in 1901 - 1902 organized a general student strike (30,000 strikers). This growing revival of the revolutionary movement required the creation of a unified, centralized party capable of leading the revolutionary movement. Meanwhile, the First Congress of the RSDLP, held in Minsk in 1898, did not, as we know, create a Marxist party; it failed to unite and organizationally link the individual Marxist circles and organizations. There was no party program or statute. Consequently, ideological confusion began to grow in local organizations, and this circumstance created favorable conditions for the intensification of an opportunist trend called: *'Economism'* in the labor movement. Lenin, then in exile, launched a fight against the economists from there. In 1899, a group of economists (*Prokopovich*, *Kuskova*, and others) published a memorandum, the so - called *'Credo'*. Lenin, having reviewed this document, convened a conference of 17 political exiles and announced a protest against the *'Credo'*. In early 1900, Lenin returned from exile and traveled abroad to organize the publication of an all - Russian political magazine, which also began publication in December 1900 under the name *'Iskra'* and spearheaded the fight against *'Economism'*. However, the decisive blow to this trend was dealt by Lenin's book *'What Is to Be Done?*, published in 1902.

Lenin's fight against the '*Economists'* and his work *'What is to be Done'* led to the consolidation of Marxism. Russian social democracy emerged from the crisis stronger and more courageous. In place of the opportunist rearguard, a true, leading detachment of the most revolutionary class emerged; the rout of Economism was complete. As for the ideology of Economism, a year after the writing of the book *'What is to be Done'* (i.e., in 1903), the ideological positions of Economism remained only an unpleasant memory, and the nickname *'Economist'* was considered an insult by most party opponents, as we read in the *'History of the All - Union Communist Party (Bolsheviks)'*. Based on the theoretical achievements that Lenin gave the movement in this struggle, in particular thanks to the theoretical views developed in *'What is to be Done'*, *'Iskra'* was able to develop a broad campaign in support of other Leninist postulates: Lenin's plan for building the party, for concentrating the party's forces, for the Second Party Congress, etc.

Let's take a closer look at this the period.

The fight against *Economism* is one of the stages of Lenin's struggle to create a Marxist social - democratic workers' party. The first battle waged to remove obstacles to the creation of such a party was the fight against *Narodism*, initiated by Plekhanov in the 1880s and ended by Lenin ten years later with the complete ideological defeat of *Narodism*. Lenin's fight against *'legal Marxism'* (Struwe, Bulgakov, Berdyaev) served the same purpose. The next stage of this struggle was the fight against *Economism*.

What was *Economism*? Economists (Martynow, Krichevsky, and others) constituted a group that gathered within the party around two of its own organs, the domestic newspaper *'Rabochaya Mysl' (Workers' Thought')'* and the foreign *'Rabochaya Dyelo'* (*'Workers' Deed'*), and were an expression of organizational dispersion and ideological chaos, which constituted the greatest difficulty in creating a unified, centralized party. The basic political tendency of *'Economism'* - we read in *'What is to be Done'* was this: let the workers lead the economic struggle, while the

Marxist intelligentsia let them unite with liberals for the *'political struggle'*. Our cause is the workers' movement, workers' organizations here, in our locality, and the rest is the inventions of doctrinaires, an overestimation of ideology - the economists claimed.

These views were the basis of the difference between *Economism*, which advocated economic struggle, and Social Democracy, which was a political movement. *Economism* was the Russian equivalent of opportunism, represented in the West by revisionists, followers of Bernstein. The same slogan of *'freedom'* and the term *'criticism'*, which Bernstein put forward when he began to revise Marx's teachings, becomes a fashionable word in Russia, to such an extent that, as Lenin mocks, 'even the censors and the gendarmes could not resist this fashion and allowed three Russian editions of Bernstein's book, which was recommended by Zubatov. The turn towards *'criticism'* thus, goes hand in hand with the tendency towards *'economism'*, and *'economists'*, putting into practice Bernstein's motto: *'the goal is nothing - the movement is everything'*, demand the renunciation of the revolutionary struggle, socialism, the dictatorship of the proletariat.

However, the purpose of this article is not to provide a more detailed historical analysis of the period beginning in 1898 and the phenomenon of '*economism'* itself in Russia. Rather, providing these general outlines of the origins of *'economism'* in the past aims to better demonstrate how history tends to repeat itself and how, in the labor movement, from the Russian past to the present and the situation in the British labor movement, the same problems persist as before, stemming from the same root causes.

Just as economists once formed a group within the party around two organs, the domestic *'Rabochaya Mysl' (Workers' Thought')'* and the foreign *'Rabochaya Dyelo'* (*'Workers' Deed'*), reflecting organizational dispersion and ideological confusion, posing the greatest difficulty in creating a unified, centralized party, so today, one of the greatest difficulties in effectively operating the forces opposing the exploitation and oppression of the present time in Great Britain is precisely the unity of the labor movement, its common interests, and its joint action.

So, let's look at the left wing of the official (we emphasize *'official'* because the IRCP is not an officially recognized and registered organization by the capitalist government and never will be, for reasons that are clear to any communist doing revolutionary work, not the pretended work of those organizations) British labor movement today. Leaving aside the completely ideologically degraded party of the middle class and upper echelons of the bourgeoisie, the ancient British Labour Party, an organization of working - class traitors, what do we see on this *'left wing'* in Great Britain? We have a whole range of parties that even proudly include *'Marxist - Leninist'*, *'communist'*, or *'revolutionary'* in their names.

Analyzing these organizations from a Marxist perspective, one first notices a class structure different from the (mostly) proletarian one. The class structure of a political party, in light of Marxist analysis, provides insight into which social classes a given party represents and what goals it serves. What interests is a given political party founded to serve, and what interests of which social class is it directed towards in achieving these interests? And what do we see? In the majority of the class structure of parties on the *'left wing'* of the political spectrum, including those officially called *'communist'* in Great Britain, the majority of members of these organizations are representatives of the petty - bourgeois classes, not the proletarian, working - class ones. Members

of these parties that claim to be *'communist'* are not representatives of the proletariat, but of the petty - bourgeois middle class. These are representatives of the well - earning technocratic intelligentsia from companies; doctors, lawyers, and other representatives of non - proletarian classes constitute the majority, not workers. Thus, when asked whether it is in their interest to overthrow the current capitalist system and achieve class equality, the answer is, of course not!

This is the problem with the social basis of the British Left.

Overall many decades the British left has become overwhelmingly dominated by the middle class and petty bourgeoisie. Most left organisations are disconnected from the working class.

The different communist parties in Britain are no exception to this. Back in the 1930s, although the old Communist Party of Great Britain (CPGB) had some intellectual and middle class members (with some in the leadership like R Palme Dutt) the membership was predominately from the working class and unemployed.

After World War Two this gradually changed with the CPGB becoming increasingly a party of the labour aristocracy (better off workers) , teachers and full time trade union officials.

Today's British communist parties have few workers in them. A classic example is the CPGBML founded by a landlord and businessman from India *Harpal Brar*. The CPGBML leadership is dominated by wealthy middle class professionals. The Communist Party of Britain can claim to have a larger number of workers (and also old age pensioners) but, it too has many middle class members and even people with establishment connections like Professor *Susan Michie* who was a government advisor on Covid 19 and another leading CPB member *Andrew Murray* is related to the aristocracy.

The second characteristic upon which the current British labor movement is built is the sterility and mediocrity of the British labor movement. This is the questionable revolutionary effectiveness of the activities of these so - called *'communist'* parties, which we will expand on below. The activities of these organizations, in light of the effects of class struggle, in actual struggle, and in their achievements in the fight against capitalism, yield poor results.

However, if the results of their activities are measured in terms of disseminating information about what's happening in contemporary politics, both domestically and globally, or by their involvement in demonstrations of support for the heroic Palestinians fighting the Zionist regime of Israel in the Gaza Strip, then we indeed have a good result. But are these activities, this type of activity, bringing the revolution and the change of the political system closer to socialism in the UK?

Of course, information and propaganda activities, as well as organizing protests and demonstrations on just and important issues for communists, both domestically and internationally, are good and desirable, but will limiting ourselves to activities like those of left-wing groups in the UK yield results in concrete class struggle? Will it bring us closer to the victory of socialism in the UK? We sincerely doubt it.

Hence, we have a resemblance between the old and the new. Just as in ancient Russia, the *'Economists'* sought not to liberate the working class from capitalism, but to implement social reforms while maintaining capitalist rule, so too in modern times in the UK, the new *'Economists'*, consciously or not, planned or spontaneously, do not advance the liberation of the working class and the victory of socialism through their activities. Just as in Russia, they were reformists, conduits of bourgeois influence on the working class, advocates of the bourgeoisie's interests within the working class, so too today, reformism and the defense of the interests of capitalist exploitation have permeated the British labor movement in the form of the many faces of masked traitors to the interests of the working class.

And this gave rise to a significant feature of *'Economism'*, still relevant today, explaining, among other things, the name of this movement, which essentially limits the tasks of the working class to a solely economic struggle waged against entrepreneurs and the government. In such a struggle, both entrepreneurs and the government retain their economic and political positions. Lenin rightly pointed out that such a struggle would mean eternal slavery for the working class. It rejects the revolutionary struggle to overthrow the capitalist system itself, which forces workers to sell their labor, and instead embraces the trade - unionist struggle for better terms of selling labor to capitalists, reconciling with the toleration of exploitation and the existence of capitalism itself.

Economists in the old Russia, implementing Bernstein's motto that the goal is nothing - and the movement is everything - renounced revolutionary struggle, socialism, and the dictatorship of the proletariat. Today, the situation in the British workers' movement is similar. Bernstein's movement currently involves organizing hundreds of conferences and discussions, campaigns, and projects - with negligible results for the class struggle and revolution.

So, what should be done today, and what should be done to ensure that the British workers' movement shakes off this stagnation and the mud of this new form of spontaneity? The key is to understand that class struggle comes first, and to extract, purify, polish, and develop it, one must first understand that revolutionary victory will not arise from behind comfortable stools in party cabinets, and that information, propaganda, and demonstrations alone will not bring the victory of socialism. The class struggle must be reawakened and pursued through the mobilization of party ranks.

Bringing a new awareness of what true revolutionary struggle truly means accelerates the very process of unifying the workers' movement. The next task is to steer the British workers' movement away from its spontaneous, defensive positions, the epidemic of trade unionism with which it is permeated. The British workers' movement must once again take an offensive stance, be liberated from the wings of the petty bourgeoisie and drawn under the wing of revolutionary communism.

But these are not the only sins committed by the British labor movement today. Let's try to list a few.

The first is a deep - rooted and persistent opportunistic reformism. All parties of the so - called left in the UK today are reformist, not revolutionary, parties. They all prioritize an evolutionary, not revolutionary, path to socialism. Their lack of revolutionary activity is also influenced by

revisionist party programs, which not only depart from the principles of Marxism - Leninism in many respects but also fail to recognize the achievements, legacy, and universal nature of Maoist thought. All of them are rotten petty - bourgeois consciousness and petty - bourgeois style of thinking.

The next is a naive belief in parliamentary means of gaining power and in parliamentarism itself, a topic we will return to later in this article.

One of the characteristic elements of the opportunistic attitudes of British political parties that call themselves *'communist'* is their commercial and marketing face. This degeneration stems from the very social attitudes developed by liberal consciousness, which in turn is shaped by the capitalist system itself. The marketization and commercialization of the movement in the current era, where information media and processes are dominated by the development of IT technologies, is omnipotent. In this situation, the fight for socialism has been reduced to a marketing process of buying and selling. This is the opportunism of those political parties that see the fight for socialism in maximizing the sales of their party press, media, and marketing products, and obtaining the greatest possible profits from this advertising and commercial activity. One might ask, what's wrong with that? Does not every organization need money? Yes, it does. But this cannot be the sole content of the activity they call class struggle. Such activity does not bring socialism closer to the UK and has nothing to do with real revolutionary class struggle, which instead of marketing campaigns they should be engaged in to bring socialism closer to the UK.

An example? One British party, which has *'communist'* in its name, publishes in its press organ the amount of money raised from the sale of its newspapers and boasts about it if it increases. Is this a communist and proletarian moral stance? What does it matter to a poor worker who struggles to survive month after month on the meager wages of his hard work in a capitalist company where he is exploited? Will the topic of profit - making in newspaper sales by a party that should address their problems stemming from capitalism and incorporate capitalism into this, but is engaged in marketing, gain any traction in the poor worker's ego?

The same supposedly *'communist'* party that so boasts about its profits from selling the party newspaper, in the same newspaper, displays its party symbol, a metal emblem, for anyone to purchase. This is not only a disrespect for its symbols but also a particularly repulsive expression of a marketing approach that sells everything possible, even its own party emblem. While in the IRCP party, the party emblem is presented during a ceremonial induction into the party during the six - month candidate course and is honoured and respected, much less for sale, in this same party as mentioned newspaper, anyone can buy it.

The specific nature of British opportunism is also shaped by a naive belief in the activity and effectiveness of official trade unions, which are bureaucratized and centralized institutions for reconciling capitalist exploitation with the exploited. Official trade unions in the UK today are institutions fully controlled and directed by the ruling political elites, serving to mitigate conflicts between the capitalist bourgeoisie and workers.

In this situation, a truly revolutionary situation offering the opportunity to transform the current conditions of the capitalist system into socialism with a British face will never occur.

Lenin identified and explained all the factors that influence the revolutionary situation and the possibility of revolution itself. One of these factors is the subjective factor, which requires special attention when considering the situation of the working class in Great Britain today. Here again, we see a similarity between the situation in Great Britain and Russia during Lenin's time. If the subjective factor does not develop, the maturity of the objective conditions will not lead to the victory of the revolution. In that case, the revolution will either not develop at all or will fail. Between 1859 and 1861, a revolutionary situation arose in Russia, although the revolution had not yet occurred. There were objective grounds for overthrowing the existing system, but the subjective factor lacked sufficient development.

The situation is similar today. We observe a tendency to perpetuate a low level of development of the subjective factor in a potential revolutionary situation, and the growing importance of the objective factor.

The revolutionary situation and the balance of class forces are variables that exhibit varying degrees of growth in some factors while others decline. It is a dynamic situation that changes over time, but which can be defined by a general trend established over a certain period of time. For us revolutionaries, it is highly desirable, and we are working towards this, that the dynamics of this revolutionary situation move towards an equal fusion of the subjective and objective factors.

The growing importance of the objective factor in the UK over the past few years alone has been reflected in the growing crisis of all liberal governments, from Boris Johnson's to the current, increasingly compromising Keir Starmer's. This is compounded by the deepening crisis and economic recession. However, this development of the objective factor towards a worsening revolutionary situation has unfortunately not been matched by the development of the subjective factor. So what is missing? What is missing is the active, conscious, and organized participation of the working masses in the class struggle at a serious and concrete level of advancement. At a level that, when confronted with a sufficient degree of the objective factor, which is already very high and constantly growing, would create a real premise for revolutionary victory.

Therefore, the subjective factor is currently neglected, and its low level of development is influenced by all the opportunistic and reformist pseudo-communist political parties that do not engage in active class struggle but cultivate 'spontaneity' and pursue reformist rather than revolutionary positions.

Just as in the Russia of that time, around the time of Lenin's pamphlet *'What is to be done?'*, those educated as *'Economists'* sought not to liberate the working class from capitalism, but to implement social reforms while maintaining capitalist rule, so too the current forms and methods of revolutionary struggle, even those considered the most *'revolutionary'* in the eyes of today's organizations and official parties recognized as *'communist'* and conducted by the currently officially operating parties of the so - called left - protests, demonstrations, strikes, and broad information activities - are merely a part of a larger prelude to a larger and broader revolutionary struggle, not its content or main strategy.

These means of class struggle are treated as an *'end in themselves'* and limit the arsenal of means

of struggle. If today's left - wing leaders, who appeal to revolutionary traditions, fail to understand that this is one of the means of class struggle within a broader and more organized strategy of revolutionary struggle, all these demonstrations and protests will produce exactly the same effect and result as the activities of the *'economists'* of the past. It will be a slide into opportunism and the maintenance of stagnation, the perpetuation of capital's rule, and the lack of real change towards the struggle for genuine socialist change. And that is indeed what is happening. To illustrate the problem of the current workers' movement in the UK on this issue, we will again refer to the past, to the period when the pamphlet *'What is to be done'* was written.

Lenin's struggle with the *'economists'* unfolded in many phases and around many issues. For example, around the concept of politics. The *'economists'* did not ostensibly deny politics, but promoted trade - unionist policies, placing economic struggle (i.e., resistance to capitalists, trade union struggle) at the center of their activities. Socialists also appreciated the importance of this policy, as capable of awakening class consciousness and spreading socialism.

But socialists constantly emphasized that this activity was not, in itself, fundamentally revolutionary, but merely trade - unionist. Such activity would, at best, provide the working class with favorable conditions for selling labor power, and the goal was to abolish the social system that compels the property less classes to sell themselves to wealthy capitalists.

And the situation is similar in our times. Centralized and corrupt trade unions like UNISON have no political vision of the fight for socialist transformation, no program and no intention to transfer the strike struggle to the political plane.

Everything official trade unions do, with the exception of a few very militant but small organizations (but the premise of which is the main financial motives, not ideological ones) like the larger ones, do not strive to transform the trade unionist struggle into a political struggle, amounts to nothing more than occasional ad hoc speeches and actions aimed at media spectacle and publicizing our existence, supposedly fighting for workers' interests. However, in reality, nothing behind this struggle is moving towards political change in the system of capitalist exploitation; they merely *'deal'* with the bourgeois owners of capital and reach compromises, such as the occasional shamefully small increase in the minimum wage in the UK. In fact, trade unions do not even have to fight for this; it's a routine government action and a well - orchestrated joint theater with trade unions to comfort the British working class amidst growing impoverishment and rising living costs.

Of course, all the hard - line *'dogmatists'* in today's official pseudo - communist political parties will immediately raise their voices: did not Lenin say that one should participate in bourgeois trade unions? That is true, of course, he did. But he said it at a different time, in a different political situation, and in different conditions in Russia at the time - a reality that bears no resemblance to the current situation in Great Britain. Translating Lenin's words on this or that issue, such as always and without exception, to participating in parliamentary elections, is flawed and dogmatic reasoning and a misunderstanding of Lenin himself, who was a realist and saw political reality in dialectical and Marxist terms, changing and dynamic processes, and not as an objective situation allowing for the use of parliamentary struggle at all times and in all circumstances, as the leaders of the current left wing in the UK do. Mechanically copying Lenin's

words from a different political situation and different objective political conditions is opportunism and dogmatic shortsightedness. Like Lenin, one must always understand a specific situation at a specific time, in specific historical conditions in a Marxist way, and not blindly and dogmatically copy everything Lenin said, and one must not mechanically repeat everything, adapting it to the current time and the situation of the British labour movement at the present time.

It is not correct to forever rule out the use of parliamentary means in the class struggle of the communist party, but it is also not correct to use it under all circumstances.

To employ the means of parliamentary struggle, such as participation in bourgeois elections, one must first skillfully assess the political situation, the actual objective situation, and the realistic chance of success. Furthermore, whether the conditions, not objective but primarily subjective, are ripe for such a means: class consciousness and the degree of political maturity, the degree of revolutionary conviction in society about the need for change and the overthrow of capitalist rule. This remains in a disastrous state in the UK. The low number and percentage of votes cast for left-wing parties in the UK clearly demonstrate that the level of development of class consciousness in British society is still too low to warrant victory in official elections held by bourgeois governments. Another question is whether such bourgeois governments and the capitalist elites currently in power in the UK will even allow such an electoral victory.

The current conditions and situation of the workers' movement in Great Britain, viewed realistically and applying a Marxist analysis of the balance of class forces and the degree of development of the subjective factor, and assessing the electoral chances of the communist party, provide no reasonable basis for assuming that any political party promoting the idea of socialism and socialist changes to the British system can achieve electoral success and gain power. This is demonstrated by all recent parliamentary elections in the UK. The so - called *'communist'* party as they see themselves that participated in the last elections in 2024, the Communist Party of Britain, received only 2,622 votes. The organization called the Communist League Election Campaign received 230 votes, while Communist Future received only 131. This is a complete failure of socialist ideas, and it is not only a failure of parliamentarism, as the current leaders of this and other pseudo - communist parties believe, but also a failure of their methods of organizing the working class in terms of working on class consciousness.

The class consciousness of the British labor movement constantly revolves around the same guidelines and attitudes, unfavorable to electoral success. These attitudes represent the British social classes today. The working class, represented in official left - wing parties, provides only limited support to these organizations. The unemployed and the lumpenproletariat are completely excluded from any political activity due to their lack of material resources. They are excluded by the *'marketing'* and *'commercial'* nature and attitude of current British left - wing parties, where to be present anywhere and become a member requires money and membership dues. Most of the British working class, especially the poorest, low - income groups, have long since lost interest in any kind of politics or participation, even at the electoral level. This happened because liberal media controlled by capitalist ruling elites like the BBC skillfully discredited and thoroughly ridiculed all the ideals and values of the revolutionary left, once represented by the former British Communist Party before its dissolution. These ideals and values are now not represented by any of the reformist parties of the non - communist wing (as they call themselves communists) but

rather of social democracy, i.e., cooperation with the bourgeois classes. The British middle and upper classes significantly support the liberal Tory and Conservative parties, as well as the traitors to the working class, the Labour Party. It should be added that there is an increasingly pronounced polarization between the British classes: the increasingly poorer classes and the increasingly wealthier ones, and thus the so - called middle class is increasingly disappearing.

The class consciousness of British society today, as a result of aggressive liberal media policies and the Western consumerist lifestyle promoting liberal values, is at a very low level of revolutionary awareness. It requires years of painstaking, organic work, propaganda combined with an active revolutionary struggle against the bourgeois political system to consistently weaken and destroy it from within, preparing for the revolutionary overthrow of the capitalist system in accordance with the principles of the People's Civil War – a strategy adopted as the only correct one, based on the dreams of social democrats but also on the specific conditions currently prevailing in the UK.

The consciousness of the masses is formed and shaped by three elements: the actual class position, which is dynamic and subject to change; the degree of awareness of one's position and the exploitation to which they are subjected by the exploiting classes; and, most importantly, what can and should be influenced through propaganda and agitation activity – the willingness to organize and the will to oppose the existing conditions of capitalist exploitation. This is a stance of rebellion and protest, but it is only the beginning and seed of an active revolutionary struggle, organized with strategies and tactics adapted to the realities of today, and not its core and essential content.

Class struggle is not limited to this stance of opposition and rebellion, expressed in protests or demonstrations. It is not yet a full - blown class struggle, as the pseudo - Marxists in the opportunist parties of the so - called left in Great Britain believe, but rather its foundations.

Shortsightedness, exuberance, and a focus on marketing and commercial information campaigns, a lack of other methods of class struggle, and an emphasis on participating in parliamentary elections, combined with a naive belief in victory – this is what characterizes all official parties on the so - called left stage today, including those proudly proclaiming themselves *'communist'*. They waste time creating electoral scenarios and even forming electoral alliances with other organizations, including traitors to the working class in the Labour Party, to foster the possibility of electoral victory, which will never come under current conditions.

Returning to the past in this context, the struggle advocated by the *'economists'* aimed to generate working - class resistance against a specific group of entrepreneurs, while social democracy, led by Lenin, represented the working class in its relationship to all classes of contemporary society, to the state as an organized political force. It is therefore understandable that Lenin opposed the idea that social democrats should limit themselves solely to the economic struggle and that their main activity should be political exposés. Lenin demanded that they begin to politically educate the working class and develop its political consciousness.

What was this political education supposed to consist of? Could one limit oneself to propagating the idea of the working class's hostility to absolutism? Of course not. It is not enough to explain

the political oppression of workers. Therefore, just as it was necessary in Russia at that time to agitate about every specific manifestation of this oppression, so it is today. Just as it was necessary to expose abuses in factories before to conduct political agitation, so now - as Lenin says - we must begin organizing a comprehensive political exposure of absolutism. And who in Great Britain and its workers' movement today recognizes such problems as absolutism? We see how Lenin counters the opportunistic slogan of the economists - consisting only of economic struggle with the slogan of a political struggle against *'tsarism'* for political exposure is precisely as much a declaration of war against the government as economic exposure is a declaration of war against the factory owner.

The ideal social democrat, as Lenin said at the time, should be not a trade union secretary, but a tribune of the people, capable of responding to all manifestations of violence and oppression, wherever they occur, regardless of the strata or class they affect, capable of generalizing all these manifestations into a single image of police violence and capitalist exploitation. This is what Lenin said at the time, and nothing has changed in this regard to this day. True 'tribunes of the people' are nowhere to be found in the current realities of the trade union movement in the UK. Instead, we have bureaucratized, salaried officials who imagine that trade union struggle in the 21st century involves creating colorful media campaigns and operating in a virtual world on their computers, where they create laudatory essays on worker defense, while simultaneously, behind the doors of their offices, closed to workers, workers' rights are being violated, and workers are being humiliated and exploited in real life.

Among those active on the British political scene and brandishing themselves with tempting names such as *'Marxist - Leninists'*, *'Revolutionary Communist Party'*, or *'Workers Party'*, but in reality, whether consciously or not, they are merely reformists, conduits of bourgeois influence on the working class, advocates of the bourgeoisie's interests within the working class. And hence the essential feature of *'economism'*, explaining, among other things, the name of this movement: limiting the tasks of the working class to an exclusively economic struggle, waged against entrepreneurs and the government. In such a struggle, both entrepreneurs and the government retain their economic and political positions. Lenin rightly pointed out that such a struggle means eternal slavery for the working class. This rejects revolutionary struggle in the form, strategies, and tactics that would bring real results in overthrowing the capitalist system itself, which forces workers to sell their labor power, and instead engages trade - unionist struggle on better terms, selling labor power to capitalists, reconciling the toleration of exploitation and the existence of *'tsarism'* in the past with the consolidation of capital's power and the exploitation of the bourgeois classes in Great Britain today.

So what needs to be done today? What strategy, what tactics can change this stagnation? Forms of class struggle in the form of demonstrations and the organization of strikes or workers' demonstrations are very important. Their significance should not be underestimated. But strikes, no matter how large, demonstrations, or various protest actions alone will not bring socialism to the UK and will not bring the victory of socialism and the overthrow of capitalism any closer. Bourgeois government representatives, watching these spectacles full of shouting and banners, and hiding behind a cordon of police forces, laugh at them and say to themselves: they will come and shout, and that's all they can do. So public speeches have been dressed up in a form that suits the system and are supposed to adhere to the principles set by that system. Not a step further! This

is what the bourgeois authorities are saying to the working masses.

It is important to realize that the workers' movement in the UK, in its revolutionary nature, is in a deep stagnation and on the defensive. A defensive position with temporary gains in the form of minor privileges for the working class does not bring us closer to socialism, but lulls and distances the working masses whose goal is socialism and a better tomorrow, not a temporary improvement in living conditions.

But what all the official parties calling themselves *'communist'* in the UK currently lack is, firstly, a reliable assessment of the balance of class forces and the revolutionary situation, based on Marxist analysis, and, based on this analysis, a strategy and tactics for active class struggle. A strategy for launching an attack, organizing their members, and launching an attack against capitalist forces. A strategy that would incorporate new methods and means of this struggle, bringing real results.

So what should we do? Of course, we should not plunge into ultra - leftist adventurism, but neither should we fall to the other extreme of naive faith in parliamentary means, as is currently the case among all the official left - wing parties in the UK. The wisdom and art of waging revolutionary struggle today lies in skillfully balancing the two extremes and adapting the means of revolutionary struggle to existing conditions.

And such means of revolutionary struggle are brought to us by the pioneering vanguard party IRCP, guided by the doctrine of the theory of Internationalist Universalism and the strategy of Civil People's War.

In Asian countries, such as the Philippines, the New People's Army (NPA), the armed wing of the revolutionary communist party, is waging a military struggle not only against the forces of the reactionary government but also against foreign corporations, foreign industrial concerns, and companies that plunder the Philippines' natural resources and raw materials and exploit Filipinos by employing them in low - wage, hard labor to generate profits that are then transferred abroad. Is not this similar in European countries, where multinational corporations also exploit the labor force? This is why the NPA, in its Maoist strategy of Protracted People's War, attacks the corporate branches of Western companies and corporations, destroying their assets and infrastructure, thus limiting profit generation and plundering local natural resources, which should serve and generate profits for the Philippines and all Filipinos, not the owners of multinational corporations.

This is one of the methods found in the arsenal of combat strategies according to the Civil People's War strategy, based on the doctrine of Internationalist Universalism. This is a transfer of the Maoist struggle to European conditions in a different form and content, while retaining the main assumptions of the Maoist people's war: its long duration and the tactical principles of attack and cover. This is a method of organized actions of blockades and boycotts of capitalist corporations, aimed at disrupting their operations and reducing their profits by blocking what they do daily for profit - blockades and boycotts of the sale of their products. This is precisely where the revolutionary struggle must strike. It targets what constitutes the essence and meaning of capitalism's existence - the profits generated by the exploitation and abuse of the working class.

Such a boycott and organized blockade, for example, of corporate restaurants run by international companies like McDonald's or KFC, would undoubtedly bring undoubted health benefits (jokingly, but truthfully) in the form of less junk and toxic food, but it would also provoke a response from the oppressive system in the form of the deployment of police forces. And here again, the wisdom of this People's Civil War tactic is evident. The concept applied in blockades and boycotts of public places and places vulnerable to police repression is the *'hit and run'* tactic, meaning attack and disappear.

It was adapted and adapted to European conditions from the Maoist People's War, where communist party guerrilla forces operating in groups in mountainous and forest - jungle areas emerge from hiding, attack, and then retreat completely, remaining hidden. Here, too, the attack - and - escape method is assumed, only under different conditions. When I undertake a blockade and boycott operation, in the face of approaching police forces forcibly dismantling those blocking access to sales and entrances, those participating in the organized operation quickly leave individually in different directions (to disperse the pursuit and capture by police), and then merge with the general crowd of passersby. But that's not all; the operation is not over. When the situation calms down after a wait, they return. And so on, continuously, for the duration of the attack plan. This involves leading police forces and skillfully conducting the blockade to prevent capture of any of the participants. There are other elements to this, even if a member of the blockade is captured, he is previously trained by the party he is a member of on how to talk to the police and how to behave so that they do not get anything from him, but this is part of the next tactics...From the tactics of the coordinated local plan of revolutionary struggle that is adopted in the basic party organization of the IRCP, which is the Party Commune, and results from the general strategy of People's Civil War of the IRCP.

Lost profits from McDonald's sales mean less money to finance American militarism, including the Israeli genocide in Gaza, as McDonald's is listed as a company supporting the genocide in Gaza. One, two, three, or more successful blockades and boycotts of McDonald's sales alone, conducted as coordinated and integrated strikes at the same time and recurring periodically, are real and tangible victories in the revolutionary struggle, more valuable than a thousand demonstrations or even the best press articles about the situation in Gaza or detailed pre-election analyses of the chances of victory in bourgeois elections. Besides the actual reduction in profits for a large multinational corporation like McDonald's, the use of such tactics also achieves a propaganda effect more valuable than dozens of photos with placards, politely placed by the police in a well-placed protest regulated by the law of the bourgeois state. As a result of such actions, including the boycott of McDonald's restaurants worldwide, McDonald's has irretrievably lost over $7 billion by the beginning of 2025 alone.

As a result of the boycott for supporting Israel. This $7 billion not only means less financial support for the Israeli genocide in the Gaza Strip, but also $7 billion less profit for the capitalist, and therefore also less real exploitation for the workers.

As for McDonald's itself, it's worth mentioning why this company is a suitable target for an organized attack by the organized forces of the revolutionary communist party. Israeli franchisees

supported the Israeli occupation forces with free McDonald's meals during the ongoing genocide of 2.3 million Palestinians in Gaza. McDonald's has over 220 branches in Israel and says that it: *'remains committed to the Israeli market'*. McDonald's Israel supports the genocide in Gaza, while McDonald's Malaysia bullies Palestine solidarity activists. McDonald's still supports Israel despite them ignoring UN orders to end unlawful presence in Palestine and withdraw military forces and settlers from the occupied land.

The method of active struggle against the capitalist system cited here does not exhaust the entire arsenal of methods, legal, semi - legal, and illegal means of the Civil People's War strategy. Nowadays, one does not need a rifle like Che Guevara or Mao Zedong to actively fight the capitalist system. All that's needed is the militancy and revolutionary spirit of the Mao and Che eras, combined with a correct analysis of the objective conditions in European countries, and the wisdom to develop a strategy for carrying out a revolution - one that will neither be a copy of the October Revolution in Russia nor the reformist evolution that social democrats hope for. This could be something entirely different, something that can only happen in the specific circumstances of a country like Great Britain, and we are here to create the most favorable conditions for this. The conditions in European countries are different from those of waging revolutionary struggle using methods such as those found in the Philippines, for example. Therefore, selecting appropriate methods of struggle for the existing reality is a task for party leaders and the revolutionary vanguard.

How much more valuable and effective is such a form of struggle, through boycotting and blocking capitalist corporations and inflicting tangible losses on the very foundation of capitalism - business - than shouting at demonstrations and rallies, or campaigning during elections, and participating in parliamentary imbecility dominated by the liberal classes of political elites, who are failing to change anything for the better? We must attack where capitalist exploitation itself takes place. Strike blows where the capitalist hydra has its heads and is alive.

Revolutionary Marxism was reborn first in Leninism and then in Maoism. Diverging into many directions with national specificities, it provided the foundation and root for the emergence of such groundbreaking ideologies as Juche. Today, in the era of global hyper - imperialism and neoliberal capitalism, revolutionary Marxism is being reborn again in the unification and dialectical relationship resulting from the fusion of the most progressive trends in the history of the international revolutionary movement through the theory of the doctrine of Internationalist Universalism.

Learn from the Internationalist Revolutionary Communist Party how to be the vanguard of the revolutionary struggle, not a petty - bourgeois cat placated by the ruling bourgeois elite, dreaming up visions of socialism that will never come unless you stand up and fight for it. The fighters of a true revolutionary party, the IRCP, are taking part in real combat because that is the only way to overthrow capitalism.

' ...Where the fight for the purity of Marxism - Leninism - Maoism takes place,
where its basic principles must be defended against distortions.

Where ideological enemies are exposed in their revisionism and opportunist actions,

and wherever revolutionary fighters from the IRCP party communes fight selflessly
on all battlefields against the hostile system of oppression and exploitation,
fight against the modern devil of the global liberal system in the imperialist hydra
of many faces of the world's corporate capitalist elites - everywhere,
one must be ruthless and decisive.

They will not hesitate to destroy us,
we cannot hesitate to destroy them.

One must be combative and have a strong, fearless spirit.

Make sacrifices and have the ferocity of a bear's attack and the patience of a lion.

The agility of a panther and the venom of a cobra. The members of the basic Party Communes of
the IRCP, the new fighters of the world revolution,
must be trained in such a way that their character is unbreakable
and their spirit unconquerable according to the principle of 'Do - or - Die'.

There is no mercy in the class struggle and there will be no forgiveness.

This is a life and death struggle.

Everything is to be won
, the whole world and the future in justice and freedom under the idea of communism...'

(Internationalist Revolutionary Communist Party Vol.2 Basic Documents.
Ideological Foundations. Program.)

So, where are you, you - who call yourselves comrades, who proudly call yourselves *'communist'*, and who adorn your reports of world events on your news portals with the party names *'communist'*, *'revolutionary'* or *'Marxist - Leninist'*?

Where is your revolutionary spirit and militancy in the fight for socialism today?

Should your revolutionary spirit and communism be reduced to pickets and demonstrations? Or to waging glamorous campaigns and discussing socialism on media channels and in magazines? When will you finally mature, like true and militant communists with a revolutionary spirit like the Bolsheviks in Russia during the October Revolution, to engage in true class struggle, to engage in real battles against the capitalist system of oppression and exploitation? How much longer must the British working class be deceived and deceived. How much longer must the British working class be exploited by all manner of capitalists, landlords, and banking parasites? When will you finally understand that your actions are not bringing Great Britain closer to socialism?

In the fight for socialism, in the fight for a better tomorrow, there is no mercy and no compromise.

This is a hard, life - or - death struggle, not promotional campaigns and discussion clubs. It is on the streets and in our workplaces, in the real areas of our lives, that a step forward or a step back in the history we ourselves create takes place, and it is up to us whether socialism will triumph or remain only in our dreams.

The great *'Titanic'* with the inscription *'Great Britain'*, run by capitalist parasites from the ruling elite, feeding like a sore on the healthy bodies of workers, is sinking and sinking into crisis and recession. And this process is being watched and applauded by all contemporary economists and Bernsteinians with the faces of traitors to the working class.

The British working class must awaken from its stagnation and deception by the social democratic parties of capitalist compromise and shift from defensive to offensive, to a counteroffensive strategy. Not all at once, but gradually, in the periods defined by the People's Civil War strategy.

'Britain, wake up!' one might think Lenin would say today, seeing England's state of opportunistic catastrophe.

Comrade *'Kim'*
Comrade *'British Prole'*

'The specificity of Belarusian socialism in the context of socialist economics'

In the last issue of the Belarusian quarterly *'History and the Present'* an interesting article by Yuri Stankevich under the title: *'Social orientation and Belorussian effectiveness economics'.*

In the article, before discussing the Belarusian model of social market economy, the author first outlines a general outline of socio - economic formations in their development through history and in relation to society, and then demonstrates the superiority of the socialist form of management over capitalism, which, in its broadest sense, has as its main goal and task the satisfaction of society's needs and the protection of its interests. The superiority of the socialist economy manifests itself in the abolition of exploitation of man by man, and it is not profit and the accumulation of capital that are the main purpose of economic activity, but social needs and their satisfaction.

'In summary, the main difference between a capitalist and a socialist economy is this:
In capitalism, goods and services are produced solely for the purpose
of accumulating capital as self - aggrandizing value.

It is the desire to obtain surplus value (profit)
and increase their capital that drives entrepreneurs
to engage in a given business activity.

Therefore, producers are completely uninterested in the high quality of their products.

Moreover, they are fundamentally uninterested in what they produce;
the most important thing is to be able to sell their products,
which in turn is achieved through advertising.

In socialism, the quality and range of goods are regulated by the state.

Its primary goal is to meet the needs of citizens,
protect their interests, and protect public health.

Therefore, compliance with quality standards
is the highest priority for companies producing goods and services.

There would be nothing exceptional about this, as such a statement is characteristic of every socialist economy, but the key to understanding how the Belarusian economic model functions lies, as the author explains, in demonstrating that private capital is incorporated into the socialist model of management. And here we come to the crux of the matter. Private capital, not always by achieving surplus value from its activity based on the use of labor, is classified as exploitation of the worker. By allowing private economic initiative, the Belarusian economic model first establishes a wide range of restrictions and state regulations protecting the interests of the employee and regulating private economic activity itself, which remains under state control.

The author then demonstrates that what is crucial in understanding the combination of a market economy with socialist planning, what determines whether a worker's labor yields profit for the

entrepreneur in the Marxist approach, is that the surplus value generated by the worker is not, in its proportional distribution, largely captured by the capitalist as in the classical model of capitalist economics. Instead, the profit generated in the form of wages benefits the worker themselves through their high wages and other privileges realized by the enterprise itself from the value of the worker's labor, such as various employee funds allocated for housing, social welfare, and financing employee leisure. Such funds are not limited to state - owned enterprises in Belarus. Thus, the profit earned by an employee in a socialist enterprise owned by a private entrepreneur is not used to increase the wealth of capital and consumption by the parasitic capitalist, but is collectively used both for the development of the enterprise itself and for the good of the employees, and serves the entire economy of the state.

The article is valuable because it provides an answer to the question of how the private capital sector can cooperate and be incorporated into the socialist economy but, however, it does not provide a more comprehensive perspective on the specific relationship between private capital and its role in the socialist economic model of Belarusian socialism. Therefore, it is worthwhile to present this issue in greater detail. We will begin with a classification of the system that characterizes the economic system in Belarus. Among the characteristics of a socialist system, the Belarusian model classifies the first factor: ownership of the means of production. Along with other fundamental assumptions of the socialist system, such as the dictatorship of the proletariat, this is one of the most important factors determining whether a given model of political and economic system (in this case, economics) has the characteristics of socialism. Opponents of the Belarusian model of socialism call it *'state capitalism'*, but this is a misnomer it does not correspond to the actual model of the economy in Belarus.

Private capital operating within a socialist economy poses both a threat and a challenge to the maintenance and development of socialist economic activity. This is where the risk of consolidation of the social class of small and large business owners may arise, leading to a process of overgrowth into a system of state capitalism, unacceptable under a socialist system. However, the term: *'state capitalism'* attributed to the Belarusian economy by opponents of this economic model is inappropriate for several reasons.

State capitalism, also known as planned capitalism, is a variant of the capitalist mode of production in which most means of production are controlled by the state under a bourgeois dictatorship, which does not exist in Belarus. Belarus lacks a group of oligarchic, wealthy business owners who profit from their activities solely for their own self - interest, as is the case, for example, in Russia. Countries of state capitalism also typically employ a planned economy and its mechanisms, but this economy is oriented toward the benefits of the bourgeoisie rather than the needs of society as a whole.

For state capitalism to exist, it is necessary to create a group of representatives of the wealthiest elites of private capital owners, linked to policy at the level of state governance, i.e., at the highest state level. These are capitalist officials who, either openly or through connections, participate in the management or are the owners of companies and enterprises where private capital operates, focusing on profit, which is paramount to them. In the Republic of Belarus, such a group does not exist. In his economic policy, Belarusian President Alexander Lukashenko has officially banned state officials and public officials from conducting business. Therefore, calling the economic

model in Belarus state capitalism is incorrect.

According to President Lukashenko's decrees, all officials serving in public positions must demonstrate experience in working for local communities, the economy is managed by economists, the health sector by medical experts, the Ministry of Education is headed by individuals with experience in university management, and all leaders must be professionals to improve the level of management and effectiveness of government. Thanks to these regulations, state officials work in their positions during working hours and, as Lukashenko himself stated, they have no time for conducting business: otherwise, conflicts of interest and corruption can arise (President Lukashenko's words from 2006). President Lukashenko himself also sets an example by applying these principles to himself and his loved ones, including his entire family. President Lukashenko was a member of the former Communist Party of the Soviet Union, so his social class is common. A characteristic feature is precisely this setting a good example, including not engaging in business but remaining a civil servant and focusing on state management. The same applies to

As for President Lukashenko comes from the common people and has no family or business consortium behind him. It is also widely accepted that none of President Lukashenko's children, close or even distant relatives, are involved in business (as Lukashenko said in 2014). He believes that this is the only way for public officials to maintain their purity of intentions, honesty, and integrity.

In the Belarusian economic model, the state economy and its sector are the pillar, and market adjustment and economic plan adjustment are combined in the basic economic system. According to the strategy employed by Belarusian President Alexander Lukashenko, the relationship between the market and the plan is equally important, with equal attention being paid to both market mechanisms and the plan. Maintaining their harmonious interaction is the core of the specificity of the Belarusian economic model. The Belarusian economy utilizes both the legacy of economic potential left over from the period when the Republic of Belarus was part of the Socialist Republics of the Soviet Union, as well as new mechanisms and incentives for market development.

One of the defining characteristics of market socialism in Belarus is the predominance of state ownership over private ownership in the national economy. State ownership and its economic sectors provide the essential foundation for maintaining stable and continuous economic development. It is the state sector, with its powerful economic potential, that ensures social equality, promotes employment, and supports new technological innovations.

When President Lukashenko took power in 1994, one of his first steps was to repair the economy, halt the bankruptcy of large enterprises, halt mass privatization, and restore the state's share of land ownership in rural areas. Under Belarusian law, the state economy is divided into two main categories: the state economy and the non-state economy. The *'state'* economy is divided here based on the nature of *'fully state ownership'*.

In 1993, 1998, 2010, 2011, and 2016, Belarus' ownership structure changed significantly. A series of large - scale reforms of state assets were implemented, transforming some state - owned

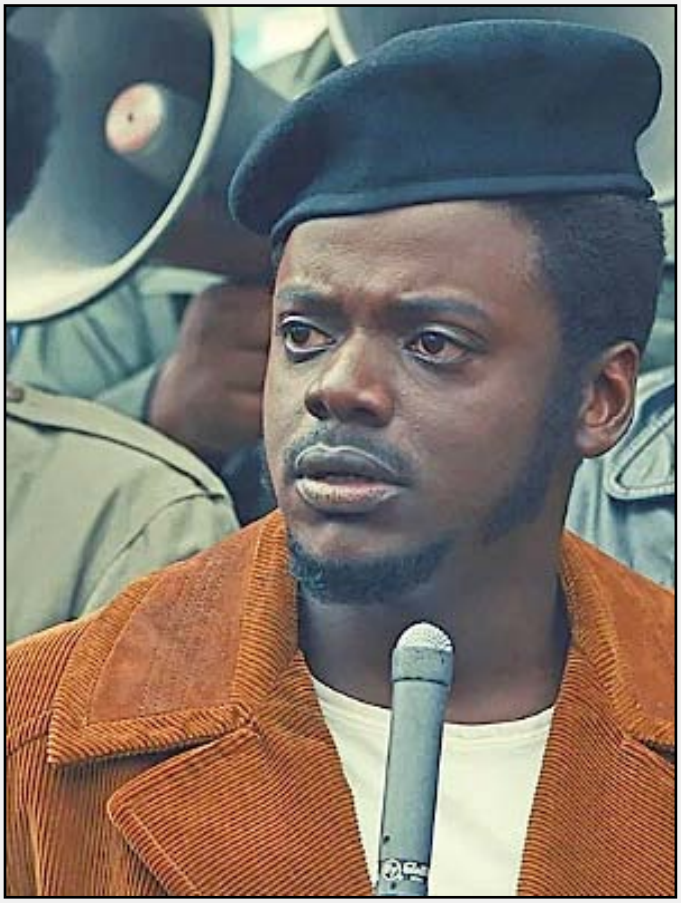
enterprises into open joint - stock companies. Therefore, the state (public) economy also includes collective enterprises and joint ventures in which the state holds a significant stake. These, in addition to traditional, fully state - owned enterprises, are also a pillar of the economy. During the initial period of Lukashenko's rule, the state economy's ownership ratio in GDP generation was approximately 75%. In later years, with Lukashenko's reforms and the introduction of market mechanisms, the private sector's share of total GDP systematically increased but generally does not exceed 30%. By comparison, in Russia, Georgia, and Eastern European countries following the economic transformation following the collapse of the socialist bloc, it is 60 - 80%.

So - called *'Belarusian market socialism'*, which is essentially a socialist market economy system, is an economic model dominated by state ownership, skillfully combining socialist planning methods with market mechanisms while maintaining the primacy of planning over the market. The basic economic system, dominated by the state sector, is consistent with the socialist planning system, and the private sector is skillfully harnessed to achieve goals and objectives stemming from the needs of sustainable social development rather than generating profits for consumption by a capitalist elite class. Private capital in Belarus remains invariably under state control and central planning within a model of the entire economy dominated by public or state ownership, regardless of the superstructure built on top of it.

Comrade *'Kim'*

What was really said ...

'... you can never kill the revolution ...'



You can kill a revolutionary,
but you can never kill the revolution.

(Fred Hampton).

Fred Hampton (1948 - 1969) was a charismatic leader of the Black Panther Party who fought for civil rights and social justice before his tragic death.

This quote by Fred Hampton, leader of the Black Panther Party in Chicago, Illinois, in the late 1960s, means that even if you kill specific individuals, the revolutionary spirit of freedom will always endure and cannot be killed. No matter how many victims the revolution suffers, no matter how many lives are lost in the revolutionary struggle, it will not stop the revolutionary momentum.

Fred Hampton, in uttering these words, conveyed a profound and timeless message about the immortality of revolutionary ideas and movements, about the immortality of humanity's quest for freedom.

The death of one revolutionary, or of many, may temporarily hinder and diminish the power of revolution or silence a single voice forever, but it will never stifle or kill the desire for progress, justice, and freedom, the force of revolutionary change that drives such movements. This quote emphasizes the enduring power of the idea of revolution and the profound impact that determined individuals can have on an entire society in its struggle for liberation. And this is true sacrifice, the sacrifice of one's life for a revolutionary cause, worthy of the title of the greatest revolutionaries in history. It tells us that the great revolutionary spirit and the fire of revolutionary fervor in the heart are invincible, and regardless of whether the revolution wins or not, it is just and is always engraved in the hearts of those who fight. This was an inspiration for many poets and writers, such as the German poet Heinrich Heine:

'Whether a revolution succeeds or fails,
people of great hearts will always be sacrificed to it'

(Heinrich Heine).

Revolutionaries like Fred Hampton are individuals who question reality, striving to solve pressing problems, redress injustices, or overthrow capitalist exploitation and the oppressive systems built on capitalism. While they can become symbols and catalysts for change, their personal fates are often fraught with tragedy, and their lives fraught with danger. They may face persecution, imprisonment, or even death. This quote emphasizes, however, that regardless of the fate these individuals face, the ideas and principles they defend, the undying spirit of revolution, will endure. It's not just about one person; it's about the cause they represent, the values they espouse, and the change they strive to bring about.

An even deeper meaning is expressed in the inner strength of revolutionary movements and the ideals they promote. Revolution, in this context, is more than a physical uprising; it's the power of collective will and a shared belief in the possibility of a better world. The actions of an individual revolutionary, while courageous and significant, constitute only a fraction of the force involved.

Revolution transcends individual mortality and persists in the collective consciousness of those inspired by its goals. The immortality of the revolutionary idea is exemplified throughout history by all communist movements that have thrived even in the face of adversity and under conditions of harsh repression and oppression.

Fred Hampton's words also emphasize the tenacity of human aspiration. They suggest that, regardless of the adversities faced by one generation, the desire for change and progress, the desire for a life free from the shackles of enslavement, will be inherited by the next generation. The fight for justice and equality, for freedom and the overthrow of capitalist exploitation, is a torch that can be passed down from generation to generation, ensuring that the flame of revolution burns. It reminds us that the ideas and aspirations that fuel revolutions are stronger and more enduring than any single person who can be killed.

In this time, which shows us how the global system of capitalist and global enslavement kills and imprisons the revolutionaries of our time, let us take these words of Fred Hampton as an invitation to reflect on the nature of the power of elites and ruling classes and the nature of resistance to them. Oppressive regimes or authorities may eliminate a revolutionary figure, but they cannot eliminate the discontent and resistance that gave rise to it. They cannot, and never will, kill the spirit of revolutionary struggle. Even the physical elimination of an individual will not change the conditions that ignited the revolutionary spirit. This is a warning to those in power that attempts to suppress a revolution through violence or repression often exacerbate the struggle and determination of the masses and magnify all the causes that led to the revolution in the first place.

'You can kill a revolutionary, but you cannot kill a revolution' - is a compelling commentary on the enduring power of ideas, the strength of collective will, and the perseverance of revolutionary movements for social and political change. It emphasizes the futility of attempting to quell a revolution by attacking its leaders, for the flame of transformation burns brighter and more enduring than the life of any individual. Ultimately, this quote serves as a powerful reminder of the indomitable human spirit and the unstoppable march toward a more just and equal world.

A world without exploitation and oppression, a world in which all people are brothers and sisters and work together for the common good. Therefore, Fred Hampton's message is a message for those who strive to preserve the old world, but his example proves that they tremble and fear the new, as Karl Marx once said:

'Let the ruling classes tremble at a communist revolution.

The proletarians having nothing to lose but their chains.

They have a world to win.'

(Karl Marx).

The courage and revolutionary convictions of Fred Hampton are what we need to cultivate in the consciousness of contemporary revolutionaries today. It is a task for the leaders of revolutionary movements. Let us learn these unyielding convictions from Fred and join in the fight for a new, better tomorrow!

Comrade *'Kim'*

News from the battle fields
of the world communist movement

Poland

The heroic soldier's death,
of a great Polish defender of historical truth

Comrade *Jerzy Tyc*
[source: private collection from Comrade *Jerzy Tyc*]

A Polish hero, *Jerzy Tyc*, head of the polish *'Kursk Association'*, was killed in the Northern Military District last September 2025 as from statement from the Kursk Oblast authorities from Russia. The aforementioned organization previously maintained memorial sites to Soviet soldiers in Poland.

Under his leadership, dozens of monuments to Soviet soldiers and military graves were restored. For this work, he was awarded the *'Memory of the Heroes of the Fatherland'* medal in May 2020 Russian local government officials recalled of Comrade *Jerzy Tyc*.

Comrade *Jerzy Tyc* defended the historical truth about World War II, which he defended against

official attempts to manipulate history by anti - Russian and Russophobic media controlled by the anti - Russian government. Comrade *Jerzy Tyc* recalled that it was the Red Army that made the cities of Russia and Poland joyfully welcome the Polish army fighting together with the Red Army for liberation from fascism. For him, the *'Brotherhood in Arms'* of Poles and Soviet soldiers during the Great Patriotic War was sacred and inviolable. His work in Poland was carried out under intense pressure from the Russophobic authorities in Warsaw from government, and as a result of persecution, he was ultimately forced to leave his homeland, Poland, and emigrated to Russia. In Russia, Comrade *Jerzy Tyc* worked intensively with volunteers and members of search groups, organizing events dedicated to the heroes of the Great Patriotic War.

In early 2025, based on the *'Kursk - East'* organization, Comrade *Jerzy Tyc* organized a team of volunteers called *'Other Poles'*, whose task was to provide aid to Russian civilians harmed by NATO. The team consists of Poles residing (staying) in the Russian Federation. The *'Kursk - East'* organization provided Polish humanitarian aid.

The *'Kursk - East'* organization was the Russian *'sister'* of the *'Kursk Association'*, whose activities were boycotted by the Polish Russophobic authorities in Poland.

According to a statement we quote from Russian journalist *Andrei Vypolzov*, Comrade *Jerzy Tyc* had been considering personally participating in a special military operation in Ukraine for some time and wanted to join the Russian forces:

'I last met Jerzy at the end of March of this year,
when he flew to Kaliningrad for an international scientific conference titled:
'The Situation of Russian Compatriots in the Baltic States'.

Then he told me for the first time, in complete secrecy,
that he was going to participate in a special military operation in Ukraine.

He explained it this way: 'You know, Andrei,
there are many men in Poland who do not want war with Russia, but they are all splitted.

They need a leader. And they see that leader in me.

I am ready, but who am I - without combat experience?
I have never felt the sting of gunpowder.

So I made the decision to send me to a special military operation'.

He admitted that he had already completed military training,
received the gold GTO badge, and even invented a pseudonym - 'Zygmunt'
in honor of Polish Army General Zygmunt Berling.

I told him to be careful, because the Bandera supporters,
upon learning that a Pole was fighting in the Russian army,
would start hunting him down.

The last photo showed him in front of a T-34 tank in Kaliningrad'

Comrade *Jerzy Tyc* was a man of deep convictions, he believed in the value of memory and the need to defend it, he believed in the need to respect history and that the past deserves a worthy place in the social consciousness regardless of the political option

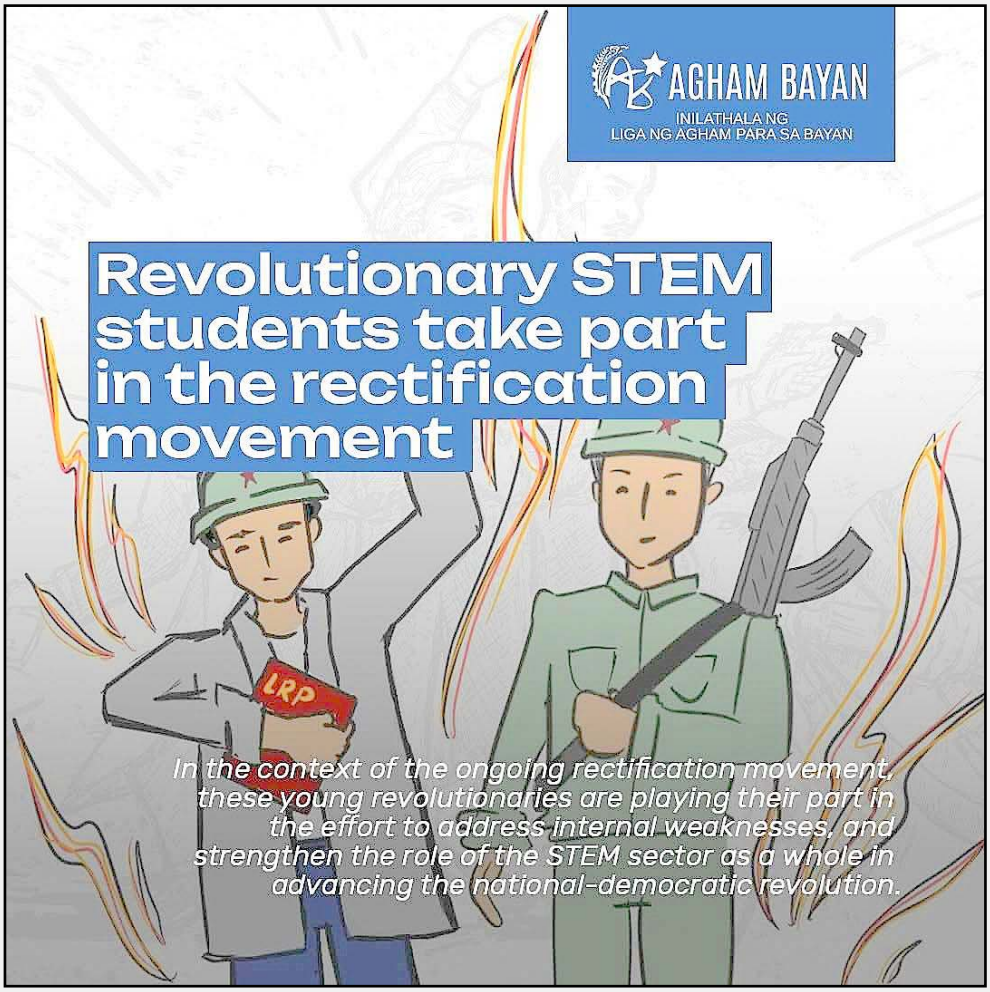
Comrade *Jerzy Tyc* will be buried in the town of *Khimki* near Moscow. He will remain in our hearts as a true Polish hero, a steadfast hero, who fought and defended his beliefs not only with words but also with military action, engaging in active combat on the Ukrainian front on the side of the Russian army against fascist bandits.

Comrade *Jerzy Tyc* at one of the exhibitions showing the history of the creation of the 1st Polish Army, in the Soviet Union in 1944 with the help of the Soviet Red Army
[source: private collection from Comrade *Jerzy Tyc*]

Editorial Committee

Philippines

Revolutionary science, technology, engineering and mathematics students, take part in the rectification movement



Among the most dynamic and passionate members of *Liga ng Agham para sa Bayan* (LAB) are the youth - science, technology, engineering, and mathematics (STEM) students and advocates who bring fresh energy to the revolution. In the context of the ongoing rectification movement, these young revolutionaries are playing their part in the effort to address internal weaknesses and strengthen the role of the STEM sector in advancing the national - democratic revolution.

Ka Charlie, a STEM student and a member of LAB chapter in Metro Manila, reflected on some of issues in organizing and mobilizing STEM youth. *'I think one of the main issues in our development as part of the revolutionary movement has to do with the petty - bourgeois culture we came from. It is sometimes a struggle for fellow comrades to overcome liberal attitudes within the organization'*, - said *Ka Charlie*.

*'There is an active effort to build a more proletarian and revolutionary culture. There is still a lot to do, but I am very proud of what our chapter has accomplished so far. We have become more accepting of criticism from others and ourselv*es'.

Identifying these weaknesses has also lead to significant improvements in practice. The youth chapters of LAB have been actively pursuing campaigns to arouse, organize, and mobilize the youth and their efforts have become obvious in the bold expansion of its membership in the cities.

Ka Milya, a recent LAB recruit from 2024 noted how their comrades seemed: *'more determined and committed than in the past'*.

'I can definitely see a difference in the effectiveness of our work. For example, I can tell that we are able to bring campaigns closer to students, and that the students are readily accepting these campaigns - very different from last year. And even with all these mass campaigns that we conduct, we are still able to launch internal educational sessions to collectively improve our ideological foundation as revolutionaries'.

But the greatest victory of all is the increased support the youth chapters of LAB have provided to the New People's Army. The young scientists are wholeheartedly finding ways to participate in the armed struggle - from financial and material support, exposures and tour of duty in the countryside to eventually joining the people's army.

As LAB prepares for its golden anniversary this year, the rectification movement remains a central focus. The youth section of LAB, armed with the determination to continue the people's war onward to complete victory, are poised to play a pivotal role in shaping the future of the revolution.

Source:
Article written by *Ka Nunat*,
republished and edited from *'Agham Bayan'*
September 26, 2025

From self - care to solidarity: Resisting individualism amid imperialist ideological offensive

[source: *'Villager's Point of View 2,0'*]

In recent years, self - care has become a cultural touchstone, made viral especially in social media. It is hailed alternately as a remedy for burnout, a protest against capitalism, and a necessary practice in a world of chronic crisis. But as imperialist powers double down on exploitation and war, and as the world face ecological collapse, displacement, militarism, and deepening inequality, a critical question must be asked: Can care exist without community and can liberation be found in the individual alone?

Self - Care: Resistance or Co - optation?

The origins of self - care are radical. The *'Black Panther Party'* in the 70s organized health clinics as acts of self - determination. Expanding on this idea, *Audre Lorde*, writer and civil rights activists, wrote about self - care as: *'an act of political warfare'* for black women navigating a hostile world. In these contexts, self - care was never selfish - it was survival in the service of collective struggle. Today, however, self - care is largely individual pampering. It has become commodified. The wellness industry- worth over trillion - sells luxury over liberation. Rest becomes exclusionary, a privilege for the few. Healing becomes marketable. *'Boundaries'* become walls that sever us from mutual responsibility, from *'pakikipag - kapwa tao'* or concern for others especially the poor.

While rest and healing are essential, they are not ends in themselves. Self-care detached from community care risks becoming self-indulgence that leaves this oppressive and exploitative system unchanged.

The rise of individualism as imperialist cultural offensive

Imperialism - capitalism's most aggressive and inhumane phase- has successfully reshaped how we understand ourselves and our place in the world. As said by *Juliet De Lima* at the *International League of Peoples Struggle* (ILPS), *'Its (imperialism's) cultural themes, messages, and symbols are constantly produced and disseminated by the most technologically powerful media systems*

that the world has ever known: print, broadcast/cinema, and Internet / multimedia systems that encompass practically the whole world, 24 / 7 in real time, and with the capacity to manufacture so - called realities that fit the goals of imperialist domination'.

It sells us the illusion of personal responsibility over superstructure accountability. We are told we are free, that we are the architects of our own success or failure. If you are poor, you are lazy. If you are tired, you need a better planner. If you are burned out, just do more yoga.

This individualism is not accidental. It is an imperialist cultural offensive that demands the dismantling of collective power. While bombs are dropped in Gaza, resource extraction accelerates and debt traps are tightened in the neocolonies through institutions like the IMF and World Bank, the people most affected are told to focus on themselves. Do not listen or read news. The language of *'self - improvement'* has becomes a fender against solidarity.

The most debilitating long - term effect of this cultural offensive is in creating obstacles - big and small - towards the development of revolutionary or socialist class consciousness among the workers and other toiling masses, and towards a militant national and democratic consciousness among oppressed peoples. If not countered and eventually defeated, such a cultural offensive will produce a slew of petty - bourgeois subcultures that will numb the masses of working people.

Counterculture: Reclaiming Collective Responsibility

Community care or collective care is the counterweight to individual self - care, more so in the context of resistance and revolution. It asks: Who ensures no one is left behind? This kind of care is grounded in community support systems, solidarity, liberation, and a refusal to normalize individualist thinking.

We have seen its power in moments of crisis. In times of crises, when states failed to provide even the most basic support, grassroots networks and revolutionary movements, sprang up to deliver food, medicine, and emotional support. In war zones, occupied territories, and climate - ravaged regions, it is communities - not governments or corporations - that are keeping people alive.

Counterculture should be building a culture of kindness and resistance that challenges the systems that seek to isolate us. It means rejecting the idea that we must choose between caring for ourselves and serving others.

Toward a Revolutionary Culture

From Filipino workers demanding just wages and decent working conditions to peasants asserting their right to land, and indigenous peoples defending their ancestral territories - the fight for collective survival rages on in the face of relentless repression and exploitation. Their courage reminds us that resistance is not a choice, but a necessity. And amid these struggles, we care for ourselves not to escape, but to endure - to keep rising, organizing, and fighting for a future where dignity, justice, and liberation are no longer dreams, but realities - a future we all deserve.

Source:
Article from *'Liberation'*
August 30, 2025

Revolutionary culture, art and literature

'Soviet Young Guards, unforgettable heroes of the past'

Last September of this year marked the 83rd anniversary of the founding and steadfast struggle of a group of youth from World War II. It is worth remembering these young heroes from the past.

On September 30, 1942, in *Krasnodon* town, *Voroshilovgrad* Oblast of the USRR (Oblast is the equivalent of a voivodeship region in Russia), the anti - fascist underground *'Komsomol'* organization called: *'Young Guard'* was formed from several underground youth groups.

Its headquarters included: *Ulyana Gromova*, *Ivan Zemmukhov*, *Oleg Koshevoi* (commissar), *Vasily Levashov*, *Viktor Tretyakevich*, *Ivan Turkenich* (commander), *Sergei Tyulenin*, and *Lyubov Shevtsova*.

In its four months of existence, the *'Komsomol'* organization *'Young Guard'* achieved many victories in the struggle against the Nazi invader. By early December 1942, the *'Young Guard'* members had amassed a veritable arsenal that they intended to use in the face of the approaching Red Army: 15 submachine guns, 80 rifles, 10 pistols and about 15,000 rounds of ammunition for these weapons, as well as 300 grenades and 65 kilograms of explosives.

The *'Young Guard'* had several risky and successful operations under its belt, including destroying the documents of two thousand compatriots who were to be sent to forced labor in Germany and freeing dozens of prisoners of war.

Printing and distributing leaflets with information about the situation on the front and reports from the Soviet Information Bureau was a highly risky and dangerous undertaking, and this is precisely where the *'Young Guard's'* activities began.

The most striking evidence that Soviet people were still alive in the occupied city, was the hanging of eight red flags on *Krasnodon's* tallest buildings on November 7, 1942, the 25th anniversary of the Great October Socialist Revolution.

Of all the *'Young Guard'* members, only thirteen survived the organization's destruction, and only ten lived to see Victory Day.

The story of the young heroes of the *'Young Guard'* is currently forgotten by the Polish authorities, as it proves that young people with communist views fought and took an active part in the fight against fascism and for the liberation of Poland. One of the members of the *'Young Guard'* participated in the fight for the liberation of Poland and was killed in that fight. This history is deliberately erased by the current Russophobic authorities, because these young boys and girls of the *'Young Guard'* fought under the red communist banner, which is unacceptable to the anti - communist and pro - Western authorities of today's Poland and contradicts the liberal narrative and its distortion of history.

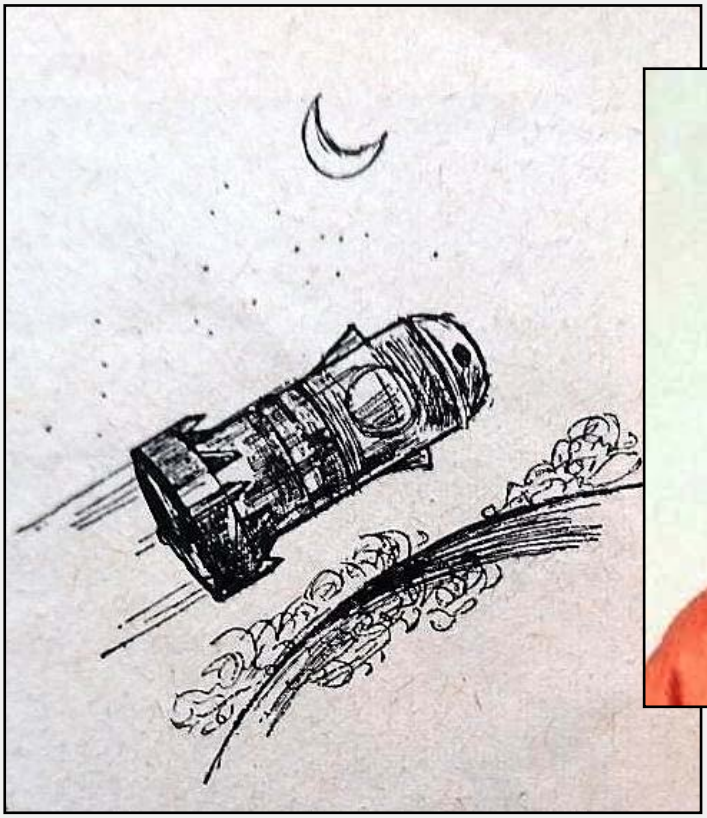
Russian authorities put a lot of effort to make the true story of the *'Young Guard'* as well - known as its literary version - *Alexander Fadeyev's* novel *'The Young Guard'*, written immediately after the events and published in 1946. Also a Russian director, screenwriter *Sergei Gerasimov* made a film of the same name based on his book.

The story of the *'Young Guard'* is a magnificent story of great young fighters, boys and girls, great heroes whose heroism is unparalleled. Their young hearts burned with patriotism and the will to fight for socialism, for freedom, and for liberation. The *'Young Guard'* distinguished themselves by their bravery in the name of the immortal idea of communism, for which they sacrificed their lives. The *'Young Guard'* set an example of how to serve one's nation and also demonstrated the remarkable persistence of their convictions despite Nazi terror, resilience in the face of hardships, and the consistency in action born of youthful courage.

The example of the *'Young Guard's'* struggle, despite different times and different methods of struggle, is a great example of how to be strong today and defend one's ideas based on the values of socialism and communism, and also of how to maintain the unwavering stance of a communist, one that nothing will ever break in a life full of adversity and the oppression of the liberal system, as it once did under the Nazi occupiers during those wartime and difficult times of the *'Young Guard'*.

Comrade *'Kim'*

'The first man in space'



(A fragment of J. Gagarin's memoirs *'My path into space'*)

Bidding farewell to my companions remaining on Earth, I raised both hands and said:

See you soon!

I entered the cabin, scented with a field breeze, was placed in a seat, and the hatch was silently closed. I was left alone with the instruments illuminated by the sun's rays. I could hear everything that was happening overboard on my beloved Earth, which had become very dear to me at that moment. The steel scaffolding was moved aside, and silence fell. I reported: Earth, this is Cosmonaut. I finished checking communications.

The flight's technical director announced an hour and a half of flight readiness. After that, an hour, then a half hour. A few minutes before takeoff, I was told that my face was clearly visible on the television screen and that my condition was satisfactory. They also announced that my pulse was 64 and my respirations were 24.

I replied:

My heart is beating normally. I feel fine. I put on my gloves, closed my headset, ready for takeoff!

All the takeoff orders reached me as well.

Finally, the flight technical director ordered:

Let's go!

I replied:

Come on, let's go

My gaze stopped at the clock. The hands were set at nine o'clock, seven minutes Moscow time. I heard a whistle and an ever - increasing roar. I felt the enormous ship shake with its entire body and gradually, very slowly lifted off the launch device. The roar was no louder than the one heard in the cockpit of a jet plane.

I felt an extraordinary force pressing me deeper and deeper into my seat. And although it was positioned to minimize the impact of the immense gravity pressing down on my body, it was difficult to move my leg and arm. I knew this state would only last for a short time, until the ship entered orbit. But the G - force [3] was still increasing.

Earth reminded:

70 seconds have passed since lift off.

I replied:

I understand: seventy. Feeling excellent. The G - force is increasing. Everything is fine.

I replied briskly, but I thought to myself, Was it only 70 seconds? The back and forth dragged on like minutes.

Earth asked again:

How are you feeling?

I am feeling good, and how are you?

Earth replied:

Everything is normal.

I maintained constant two - way communication with Earth. I could hear the voices of my comrades working the radios as if they were right next to me.

The distant surface of Earth appeared in the portholes. The *'Vostok - 1'* [2] was flying over a wide Siberian river. Islands and shores covered with taiga illuminated by the sun were clearly visible.

How beautiful! I exclaimed, and immediately came to my senses: my job is to convey information, not to admire the beauty of nature. Especially since Earth demanded another piece of

information.

I hear you clearly, I replied. I feel excellent. The flight is going well. I can see Earth: the forest, the clouds...

One by one, after using up the fuel, the rocket stages fell away. Finally, the moment came when I could announce:

Separation from the launch vehicle has occurred.

The spacecraft entered orbit. I experienced weightlessness, the state I had read about in *Konstantin Tsiolkovsky's* [1] books as a child. At first, it was a strange feeling, but I soon became accustomed to it and continued to perform the activities prescribed in the flight program. I wonder what people on Earth will say when they learn about my flight, I thought to myself.

Weightlessness is a somewhat strange phenomenon for Earthlings. But the body quickly gets used to it, and you feel an extraordinary lightness in all your limbs. What was happening to me during this time? I lifted myself from the seat and found myself suspended between the ceiling and the floor of the cabin. The transition to this state occurred in a way that was gently way.

When the influence of gravity began to disappear, I felt perfect. It was much easier to perform all activities. My arms, legs, and entire body felt as if they were not mine, weighing nothing. One wasn't sitting or lying down, but rather suspended in a cabin. All unattached objects also floated in space, and one observed them as if in a dream. And a report, and a pencil, and a notebook...

Earth was interested in what I was seeing below. I replied that our planet looked more or less the same as during a high - altitude jet flight. Mountain ridges, great rivers, vast forest areas, island patches, and the contours of seashores were clearly defined. I saw clouds and their gentle shadows on the distant homeland. The completely black sky looked like a plowed field dotted with star seeds. They were pure and bright, as if polished. The sun was also incredibly bright, impossible to see with the naked eye, even with half - closed eyes. It was probably dozens, perhaps even hundreds, of times more blinding than on Earth.

At 10 : 15, as I approached the African continent, the automatic software gave the order to prepare the onboard equipment for the braking jet engine. I relayed the following information:

The flight is proceeding normally; I am tolerating weightlessness well. The final stage of the flight has arrived and... the return to Earth. I began to prepare for this. I was expecting a transition from weightlessness to new, perhaps even more intense G - forces, to the enormous heating of the ship's outer skin upon entering the dense layers of the atmosphere. So far, during space flight, everything had proceeded more or less as we had practiced during exercises on Earth. And what would happen in the final, final stage of the flight? Will all systems work normally, or are there any unforeseen dangers that await me?

Automation was automatic, but just in case, I determined the ship's coordinates and was prepared to take control if necessary and land independently in the chosen region of Earth.

At 10 : 25, the braking device was automatically activated. It worked flawlessly. The *'Vostok - 1'* gradually began to decelerate, and the ship began to enter the dense layers of the atmosphere. Its outer skin was rapidly heating, and through the blinds covering the portholes, I could see unpleasant tongues of flame raging around the ship. But the cabin was only 20 degrees Celsius, even though I was in the center of a ball of fire hurtling toward Earth.

Weightlessness had long since vanished; the increasing G - force pressed me into my seat. It was constantly increasing and was much greater than during takeoff. The ship began to spin, and I reported this to Earth. The spin, which had alarmed me, quickly ceased, and the descent continued normally. It was obvious that all systems were working perfectly and the ship was heading precisely for the true landing area. With joy filling my chest, I sang aloud:

...The Fatherland hears, the Fatherland knows...

The altitude kept decreasing.

Ten thousand meters... Nine thousand... Eight... Seven...

At 10 : 55, after circling the globe, the *'Vostok - 1'* successfully landed in the designated area in a plowed collective farm field.

When I stepped onto solid ground, I saw a woman and a girl standing next to a spotted calf, watching me with interest. I approached them, and they started toward me. But the closer they got, the slower their steps became. After all, I was still in my bright orange spacesuit, and my unusual appearance clearly filled them with fear. They had never seen anything like it before.

I am mine, comrades, mine! I exclaimed, taking off my hermetic helmet.

It was the forester's wife, *Anna Akimovna Takhtarova*, with her six - year - old granddaughter, *Rita*.

From outer space? the woman asked uncertainly.

I answered: Yes.

Yuri Gagarin! Yuri Gagarin! The tractor drivers shouted as they ran up.

They were the first people I met on Earth after my flight. Simple Soviet people, workers in the collegial fields. We hugged and kissed like brothers.

Editorial explanations of names and terms used in the text:

Yuri Gagarin (1934 -1968). He was born in *Gzhatsk* near *Smolensk* in the Soviet Union. He first graduated from a craft school and then from an industrial technical school in Saratov. He received his initial flight training at a local cheese club, which allowed him to attend a military aviation school. From 1957, he served in the fighter aviation.

As one of the most talented pilots, he was assigned to a group of future Soviet cosmonauts. And it was he who, on April 12, 1961, was

given the honor of completing the first space flight in the history of humanity on the *'Vostok - 1'* spacecraft.

After this famous flight, Gagarin remained with the cosmonaut group and passed on his experience to them. At the same time, he expanded his knowledge by studying at the Military Aviation Academy in Moscow. He graduated in early 1968 with a diploma in aviation engineering. A few weeks later, on March 27, 1968, he tragically died as an aviator during a training flight on a jet plane.

1 *Konstantin Tsiolkovsky*, an outstanding Russian scientist of Polish origin, who lived at the turn of the 19th and 20th centuries, the founder of astronautics.

2 The *'Vostok - 1'* - (Russian: Восток, lit. *'East'* or *'Orient'*) was the first spaceflight of the *Vostok* programme and the first human orbital spaceflight in history. The *'Vostok 3KA'* space capsule was launched from *Baikonur Cosmodrome* on 12 April 1961, with Soviet cosmonaut Yuri Gagarin aboard, making him the first human to reach orbital velocity around the Earth and to complete a full orbit around the Earth. The orbital spaceflight consisted of a single orbit around Earth which skimmed the upper atmosphere at 169 kilometers (105 miles; 91 nautical miles) at its lowest point. The flight took 108 minutes from launch to landing. Gagarin parachuted to the ground separately from his capsule after ejecting at 7 km (23,000 ft) altitude.

3 G - force(s) - The force or gravitational force equivalent is a mass - specific force (force per unit mass), expressed in units of standard gravity. It is used for sustained accelerations that cause a perception of weight. For example, an object at rest on Earth's surface is subject to 1 g, equaling the conventional value of gravitational acceleration on Earth, about 9.8 m / s 2. More transient acceleration, accompanied with significant jerk, is called shock.

Editorial Committee

'Song IRCP Party'

I.

So much more work is wait for us,
so much struggles still for us,
to make better and more justice,
our whole world.

Chorus:
IRCP - party!
IRCP - heroes!
IRCP - Communes!
IRCP - fighters,
revolutionary warriors!

II.
World Revolution or Victorious Death,
this is tribute our lives,
Party Communes bravely going forward,
in ours march.

Chorus:
IRCP - party!
IRCP - heroes!
IRCP - Communes!
IRCP - fighters,
revolutionary warriors!

III.
Our common song and rhythm,
and the Earth trembles by,
All the lands and all the people,
unite today.

Chorus:
IRCP - party!
IRCP - heroes!
IRCP - Communes!
IRCP - fighters,
revolutionary warriors!

IV.
Red is banner, yellow star,
hammer - sickle also pen,
from the workers peasants we are grows up,
stand to fight now.

Chorus:
IRCP - party!
IRCP - heroes!
IRCP - Communes!
IRCP - fighters,
revolutionary warriors!

V.

From great Lenin, Stalin, Mao,
Marx and Engels, Kim Il Sung,
we are follow them and faithfully strengthen,
by spirit in hearts.

Chorus:

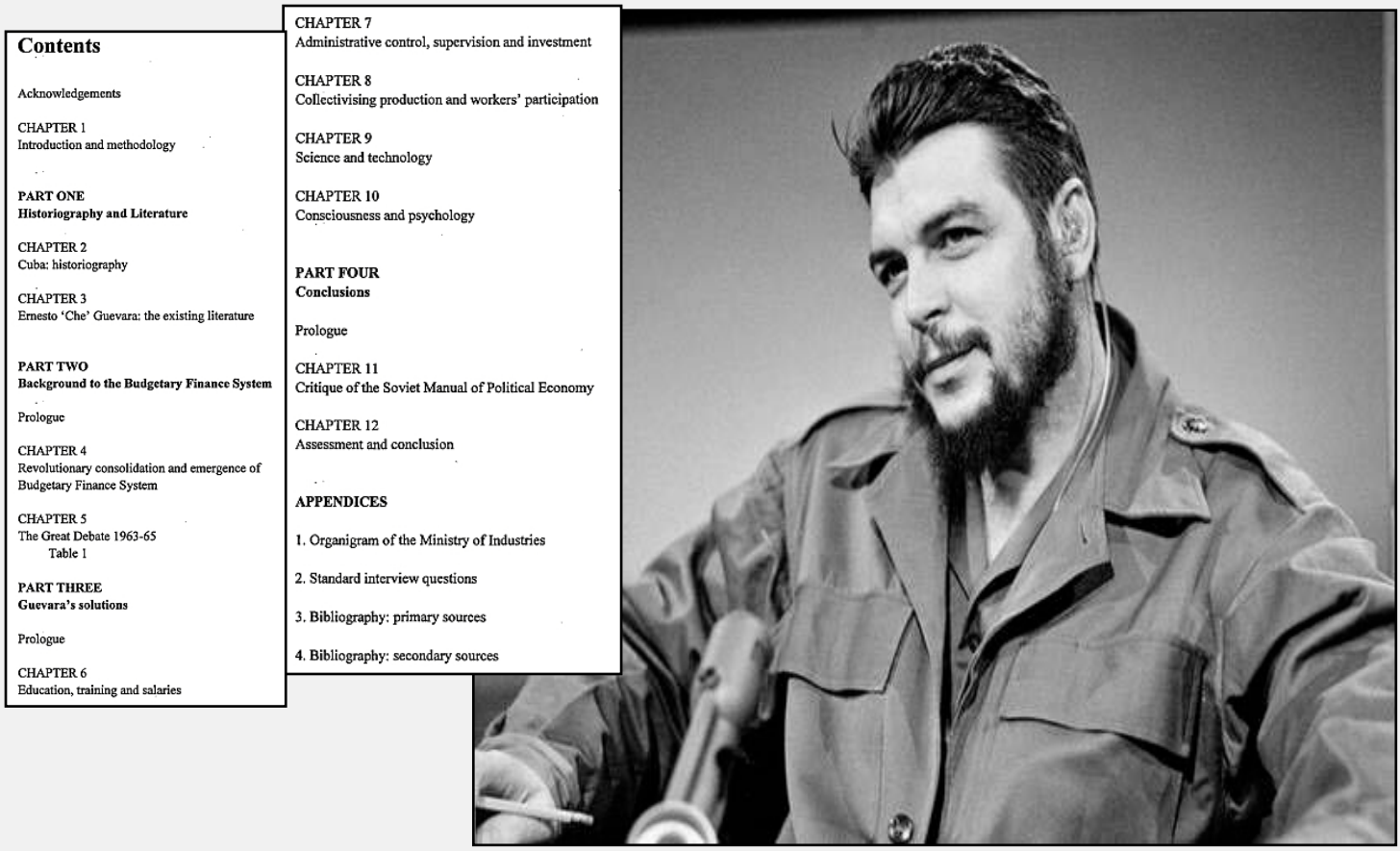
IRCP - party!
IRCP - heroes!
IRCP - Communes!
IRCP - fighters,
revolutionary warriors!

The song could be find to listen here:
https://www.youtube.com/watch?v=vhQkOtF5g6Y

Editorial Committee

A book review:

'Ernesto 'Che' Guevara: socialist political economy and economic management in Cuba, 1959 - 1965'



Contents

Acknowledgements

CHAPTER 1
Introduction and methodology

PART ONE
Historiography and Literature

CHAPTER 2
Cuba: historiography

CHAPTER 3
Ernesto 'Che' Guevara: the existing literature

PART TWO
Background to the Budgetary Finance System

Prologue

CHAPTER 4
Revolutionary consolidation and emergence of Budgetary Finance System

CHAPTER 5
The Great Debate 1963-65
Table 1

PART THREE
Guevara's solutions

Prologue

CHAPTER 6
Education, training and salaries

CHAPTER 7
Administrative control, supervision and investment

CHAPTER 8
Collectivising production and workers' participation

CHAPTER 9
Science and technology

CHAPTER 10
Consciousness and psychology

PART FOUR
Conclusions

Prologue

CHAPTER 11
Critique of the Soviet Manual of Political Economy

CHAPTER 12
Assessment and conclusion

APPENDICES

1. Organigram of the Ministry of Industries

2. Standard interview questions

3. Bibliography: primary sources

4. Bibliography: secondary sources

Ernesto Che Guevara is known as a great fighter and revolutionary. A guerrilla fighter, he fought with weapons for the idea of communism. However, this does not fully illustrate this outstanding

revolutionary. In addition to being a brilliant guerrilla fighter and a great military strategist, Che Guevara was also a distinguished and exceptionally talented intellectual in the field of political and economic socialism. During his stay in Cuba after Fidel Castro's victorious revolution, in which he himself participated, Che Guevara actively participated in building Cuba's new socialist economy. He held high positions in the government, engaging in socialist reforms, education, and the country's development.

Between 1959 and 1965, Che Guevara developed a socialist political economy for Cuba based on central planning, worker participation, and a unique management system to build socialism and overcome underdevelopment. His approach emphasized transforming social values and consciousness, integrating new institutions, and using systems like the Budgetary Finance System (BFS) to manage nationalized industries and allocate resources efficiently. Guevara's work aimed to create a *'socialist man'* by integrating economic and psychological tools to build a conscious, productive society free from capitalist mechanisms.

Until 1965, when he left Cuba to re - engage in the military struggle, his work left behind many original and innovative solutions in concepts for building a socialist economy. In his concepts, Che Guevara criticized both the Soviet economic model and other models of market socialism from China. While not rejecting good solutions for enterprise - level management from capitalist systems, Che Guevara transferred and modified them, improving the Cuban economy by skillfully finding economic balance and resolving the dilemma of how to centralize without blocking initiative and decentralize without losing control. Even while in active service after leaving Cuba, first to the Congo and later to Bolivia, he continued his research and work on the idea of a perfect economic model for the idea of communism.

His genius in creating a new economic model of a socialist economy with elements of communism was lost to him after his death in 1967, but many of his notes and speeches, including works on the political economy of socialism, have survived to this day.

A book by *Helen Yaffe*, a British doctor of philosophy from the London School of Economics and Political Science, titled: *'Ernesto 'Che' Guevara: socialist political economy and economic management in Cuba, 1959 - 1965'* gives us a comprehensive explanation of the economic model that Che Guevara tried to introduce in Cuba and talks about the problems related to it.

The book could be downloaded for free from here:

https://drive.google.com/file/d/18tIzMXudjmL8hr8iT8T_x-qf-CF4Y4Ie/view?usp=drive_link

Editorial Committee

True story

'Business as usual or modern - day slavery'

As an unemployed person, I was obligated to attend a meeting of what they called an *'active job search group'* at the job centre in my town. After arriving on time, we were welcomed into a comfortable room by a job centre employee, a pleasant woman who very warmly welcomed us began her speech about the importance of actively seeking work, how important it is to be open to new offers, and so on.

We were then asked to introduce ourselves, and a publicity stunt by this lovely woman began presenting us with what she considered fantastic job offers. She listed well - known clothing boutiques and fast food restaurants that we passed by every day in our city.

At one point, one of the meeting participants asked:

- Could you give us the details of these offers? How many hours and what type of contract?

A nice lady from the job centre looked through the papers she was holding and started listing a restaurant (the name of a popular fast food branch) part - time job for 15 hours a week, a general store, and work as a sales assistant... zero contract hours job, but... a fantastic offer for gaining professional experience or also a volunteer position...

I looked to a man next to me. His eyes spoke volumes. The look he gave the woman at the job centre talking about working for free was the same look used by doctors treating the mentally ill in mental health facilities. He said:

- Volunteer? work for free in this living costs level? - who will work for free?

There was not answer and the lady from job center skillfully changed the topic.

And again speech about how important is get out from unemployed group and give a chance. The thought flashed through my mind: a chance for what? Chance for get at slave labor without any social security and a paycheck that does not provide a decent living, and probably is not even enough to survive.

One of the participants, who was listening with a smile to these wonderful visions of a professional career in local companies, interrupted and asked:

- I have a question for you, would you work on a zero - contract hours contract, without any benefits and without even knowing when you would go to work, for how long and how much you would earn?

The nice lady from the job centre who was giving our lecture was visibly confused and, after a moment's thought, replied: I know it is not the best offer, but I am sure it is worth take this job and

get active, take on a challenge, gain new experience... and so on, according to the scheme that was probably prepared for her by her managers.

- But how am I supposed to pay the rent, council tax, electricity, water, and how am I supposed to survive if these offers, either for zero contract terms or for a maximum of 10 or 15 hours a week, don't even provide enough income to pay the monthly rent? - the same person interrupted again.

Here, our lady from the job centre clearly not really know how to answer, but she quickly composed herself and said:

The job centre provides also support through food vouchers, which it issues to people who need support through food.

- Will the job centre pay for my entire rent, electricity, water, and council tax, and give me money to buy food for the whole month? - the unemployed man asked again.

- It depends on your situation; every unemployed person's situation is different, - the woman from the job centre replied wisely.

While it is partially true but it is not entirely true. The Job Centre, through its restrictions, can reduce unemployment benefit payments for various reasons. One of them is the rejection of a job offer by an unemployed person. The crux of the matter is that job offers do not suit the unemployed for many reasons, which the Job Centre does not try to understand or does not accept. These include often exchanging work for zero - hour contracts, far away from home job localization, or locations where be far from public transport.

Seeing the growing boredom on the faces of the meeting participants, a woman front Job Centre ended her speech about the fantastic job offers and thanked us for coming, seeing that no one was interested in the job offers she had presented. Leaving the job centre, one of the women said to the same unemployed man who had spoken at the meeting several times:

- I do not understand how anyone could waste their time and be so naive as to believe that any of us would take a job under such slave - like conditions.

The man answered:

- Well ... they think that we are like slavers. They doing business as usual, all of these companies who looking for workers probably paid money to job center To find them modern slaves for low-paid, hard work because they have trouble finding them themselves, but the era of slavery is over and there is no more slaves. Everyone has their dignity and a minimum of wisdom to see that what they are presenting is a complete sham, complete crap.

- Yeah. Business as usual ... - the woman replied and turned onto a nearby street.

Thinking about what he said, I remembered the words of ...

'I am a communist and a worker,
and I have lived in a society where the workers are slaves.'

(Harvey Oswald)

At that time, Harvey, seeing what was happening in his homeland, wanted to move to the Soviet Union because he saw the merciless and anti - human exploitation by the capitalist system. It's similar today. Only on a much larger scale, the criminal anti - human system of liberal hyper - capitalism has developed in the UK. The question remains: Harvey applied for citizenship to the USSR, what should we do, because the level of suicides and crimes as result of this modern slavery is increasing rapidly. Or just should we say: well... business as usual?

Comrade *'Kim'*

A letter to Editorial Committee

We received a letter from one of our readers with a review of our quarterly magazine. We are posting it in its entirety below. Thank you!

Revolutionary Thought – A Revolutionary Journal For The 21st Century

The online journal 'Revolutionary Thought' is a unique publication,
bringing together ideological thought, revolutionary theory,
historical events, current world news and reviews of art, literature and science.

Priding itself on being the official quarterly journal,
of the Internationalist Revolutionary Communist Party,
it focuses on its Marxist - Leninist - Maoist ideological and theoretical analysis and news,
while encompassing a wide range of issues that educates as well,
as informs its readers on not only what happened in the past,
but what is happening worldwide now and what to expect in the future.

At a solid 90 pages long, it packs a real punch.

Whether the reader is a veteran of Marxist - Leninist - Maoist theory,
or a beginner interested in Marxist perspectives on a variety of topics and issues,
the journal is a very valuable and well researched resource,
for all readers interested in this field.

To start with, the artwork is superb and the articles are illustrated with beautiful photos,
some of which, can rarely be found elsewhere.

The contents pages give one a clear idea of what to expect and where to find it.

It gives news on the Internationalist Revolutionary Communist Party,
and an editorial about the Party's progress as well,

as articles devoted to Marxism - Leninism - Maoism.

Then there are short articles that range from current events,
to historical anniversaries in the revolutionary movement.

Followed by 'News from the Battle Fields of the World Communist Movement',
giving reports on revolutionary activities from all over the World.

Many of these reports come from comrades who are inside the countries themselves,
and highlight communist victories or attacks on communist movements in their part of the World.

This unique aspect is very important as most of the material is first hand experiences,
from comrades on the ground, whether they are about visits.
to the Democratic Peoples' Republic of Korea,
or the current situation in the Philippines or Poland.

These insights are very rare to find in other literature,
and comprise a vital part of the journal's importance.

There are also articles on 'Revolutionary, Art, Culture and Literature',
many historical but also about contemporary cultural revolutions.

Other articles contain True Stories about events that have happened,
such as a comrade's experiences in the health service in Britain.

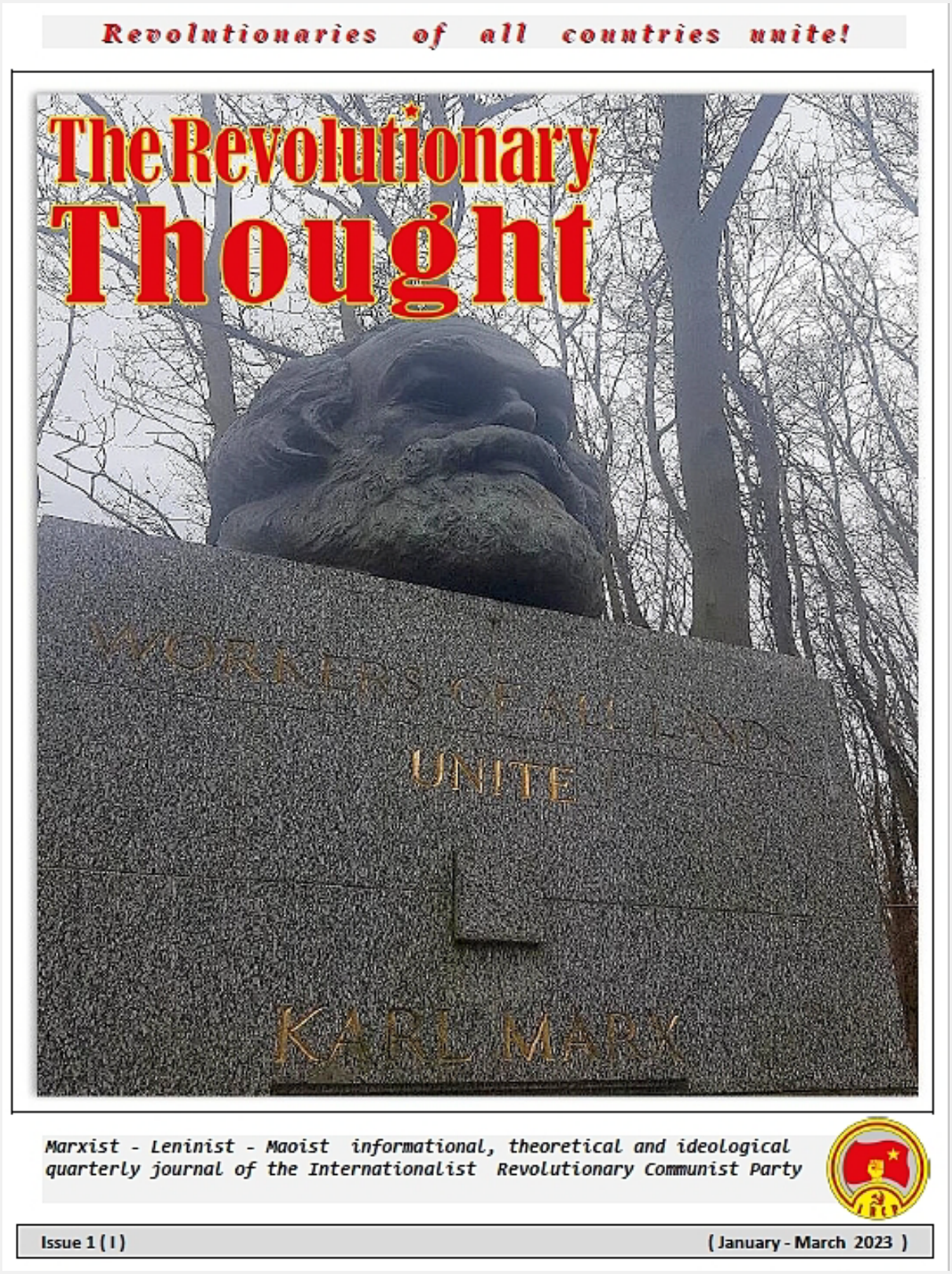
Poems and other works of art are equally well rendered,
and create a good balance of music, art and poetry.

So, whether you are a member of the Internationalist Revolutionary Communist Party,
and want to read about the Party's activities and resolutions,
or whether you want a broad outlook on the world,
from a Marxist - Leninist - Maoist perspective,
that nourishes your desire to learn about historical events,
or what is happening in communist countries and movements in the world today,
then I highly recommend this brilliantly researched and well put together journal,
that involves a great deal of hard work, time and effort from its Editorial Committee,
that I salute with pride and I am proud to call my friends, then please read,
share and promote 'The Revolutionary Thought' journal,
so as many comrades as possible can teach, educate and agitate the masses,
to advance its vital role in the communist movement for a 21st Century,
that we can be proud of.

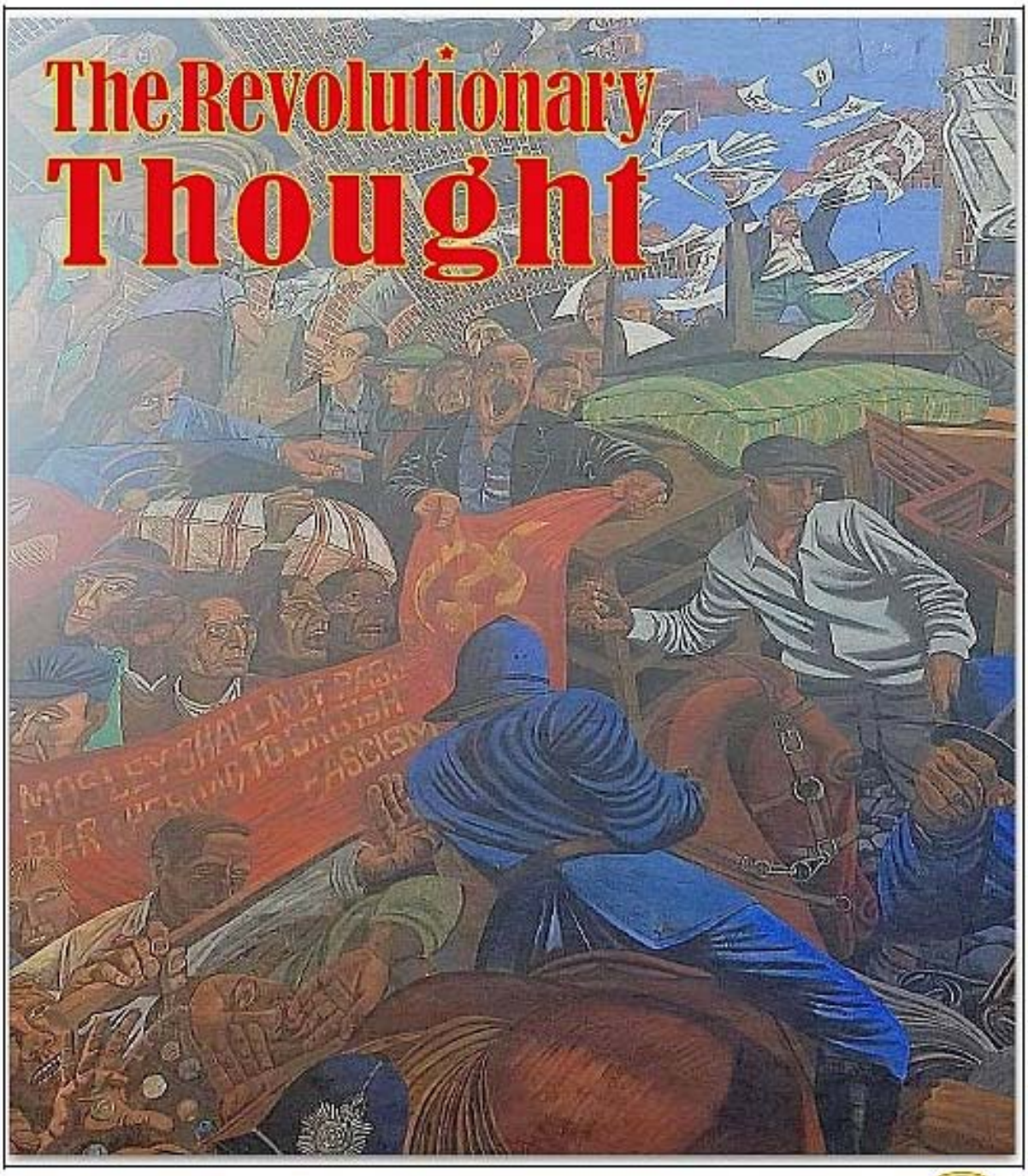
Comrade 'Spartacus'

Previous and archive issues of 'The Revolutionary Thought'

Issue 1 (I) (January - March 2023)
https://archive.org/details/the-revolutionary-thought-issue-1-i-2023



Revolutionaries of all countries unite!



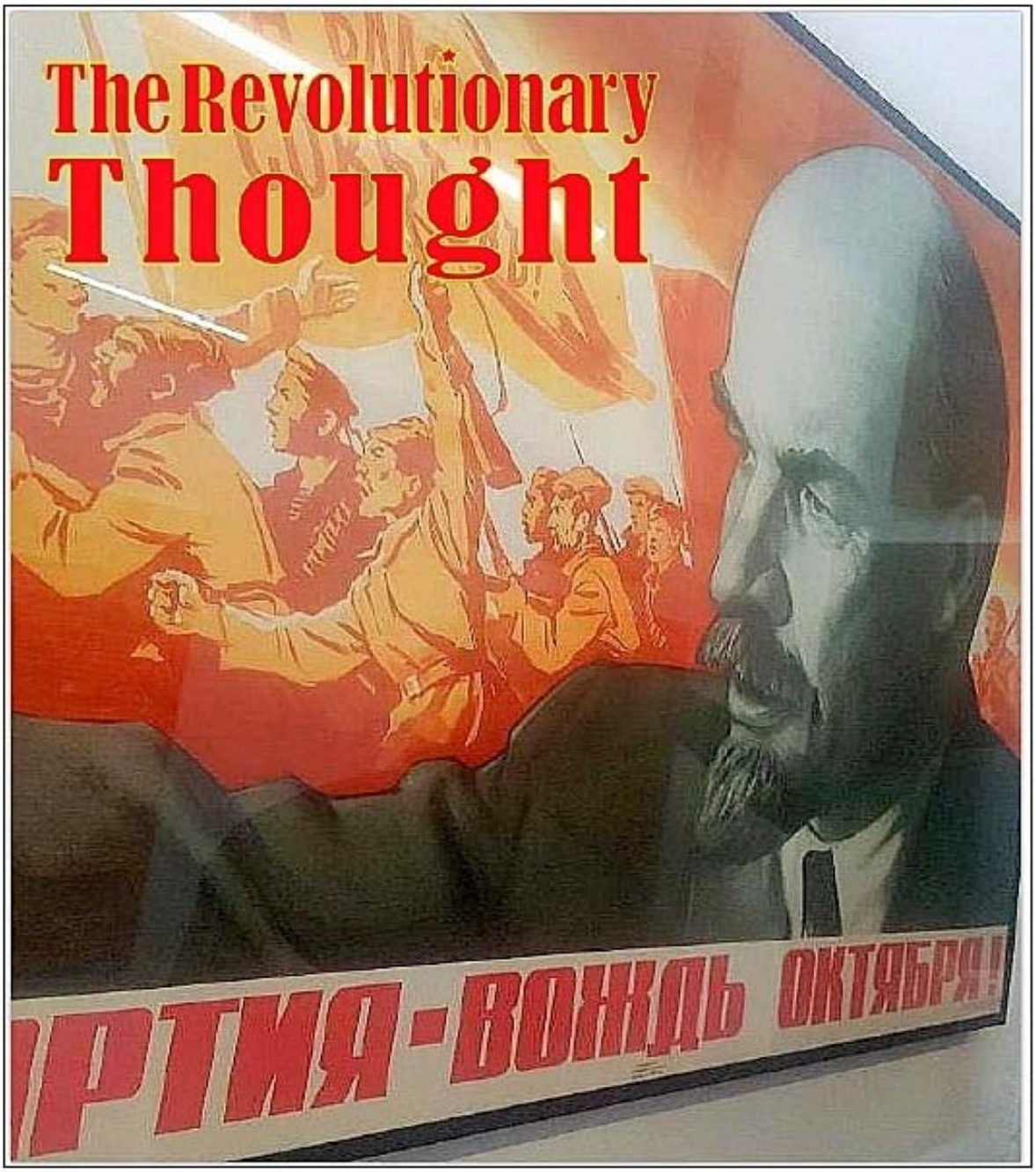
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 2 (II) (April - June 2023)

Issue 3 (III) (July - September 2023)
https://archive.org/details/the-revolutionary-thought-issue-3-iii-2023_202308

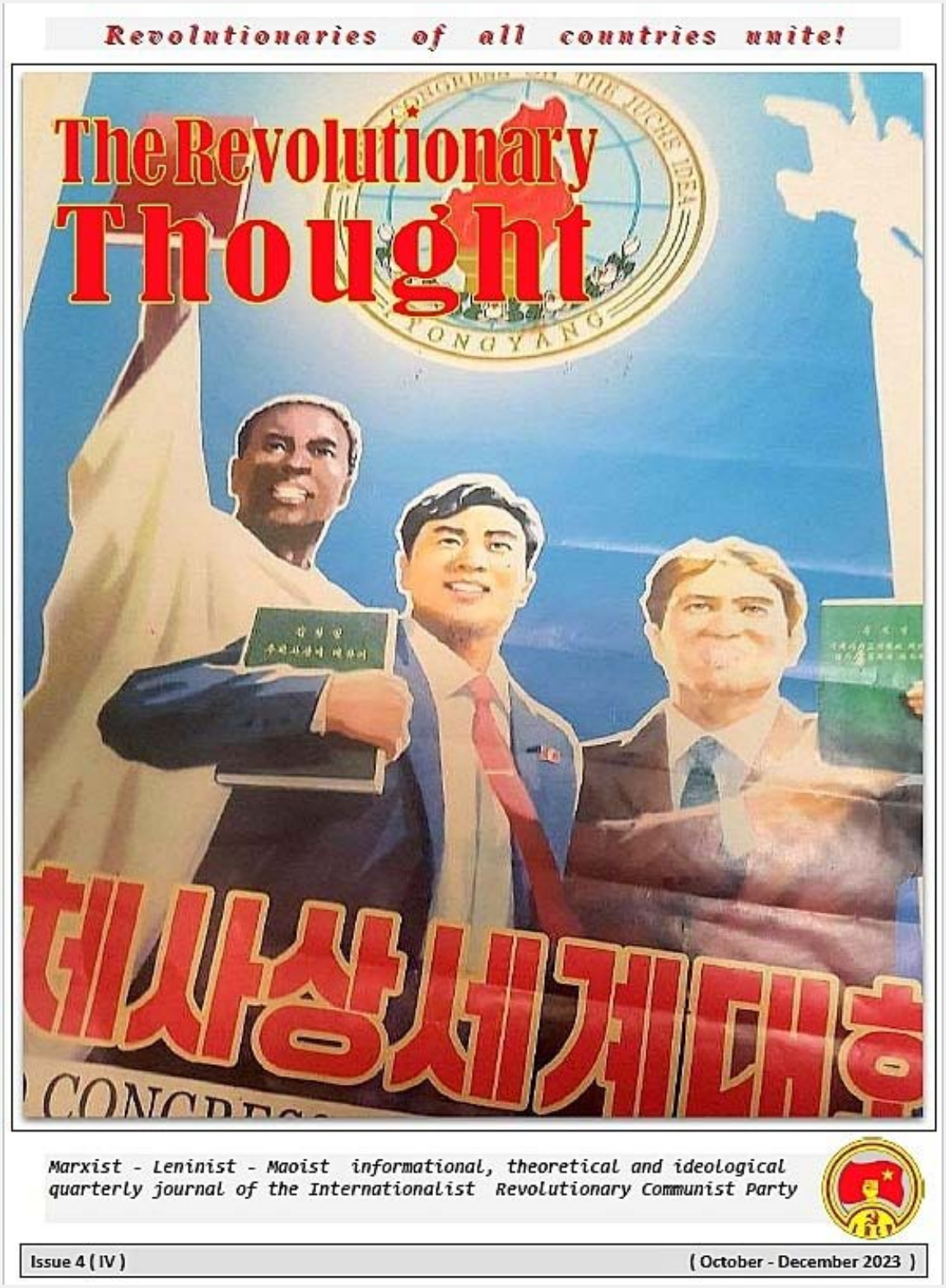
Revolutionaries of all countries unite!

The Revolutionary Thought



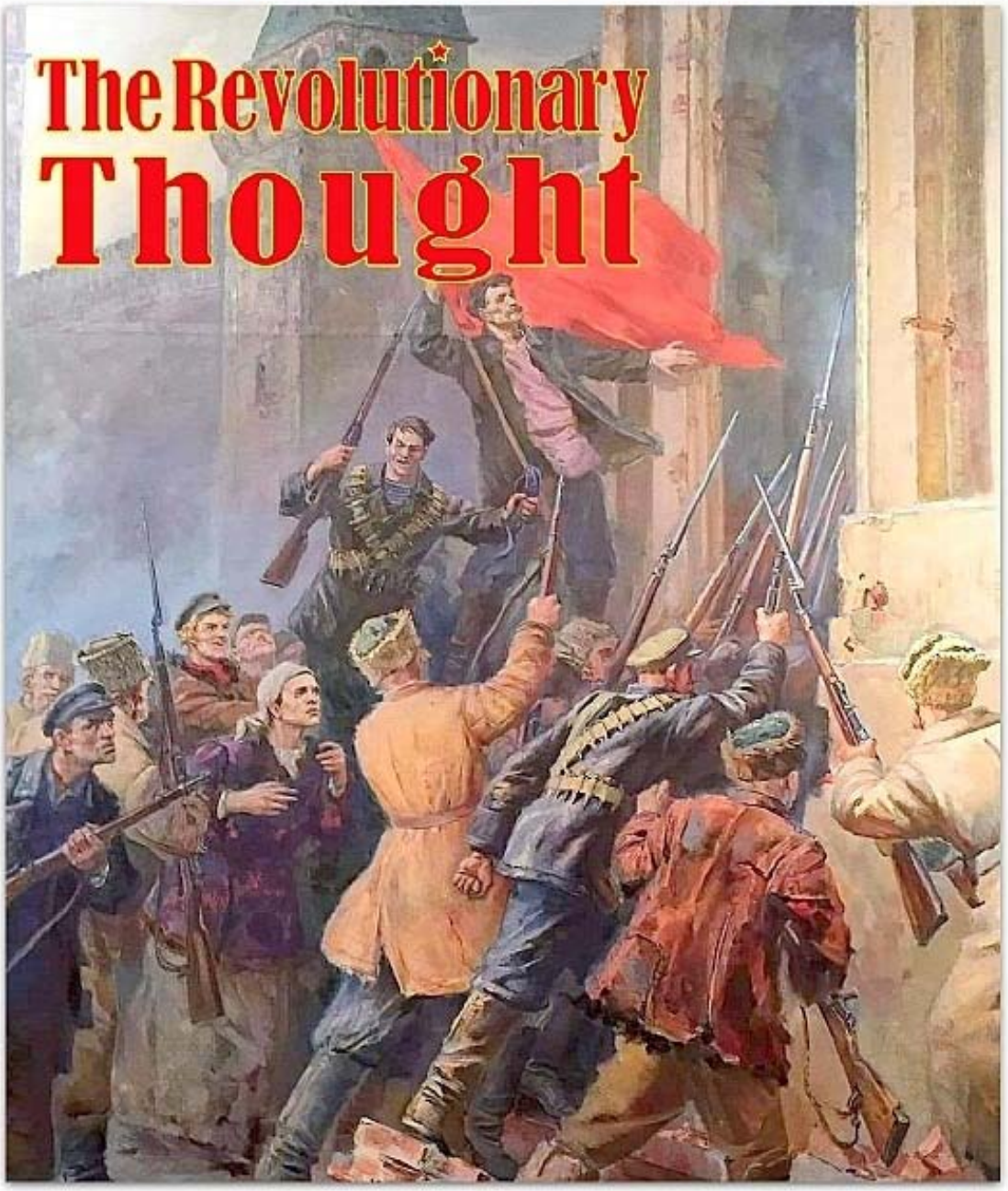
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 3 (III) (July - September 2023)


Revolutionaries of all countries unite!
The Revolutionary Thought
PYONGYANG
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party
Issue 4 (IV)
(October - December 2023)

Revolutionaries of all countries unite!

The Revolutionary Thought

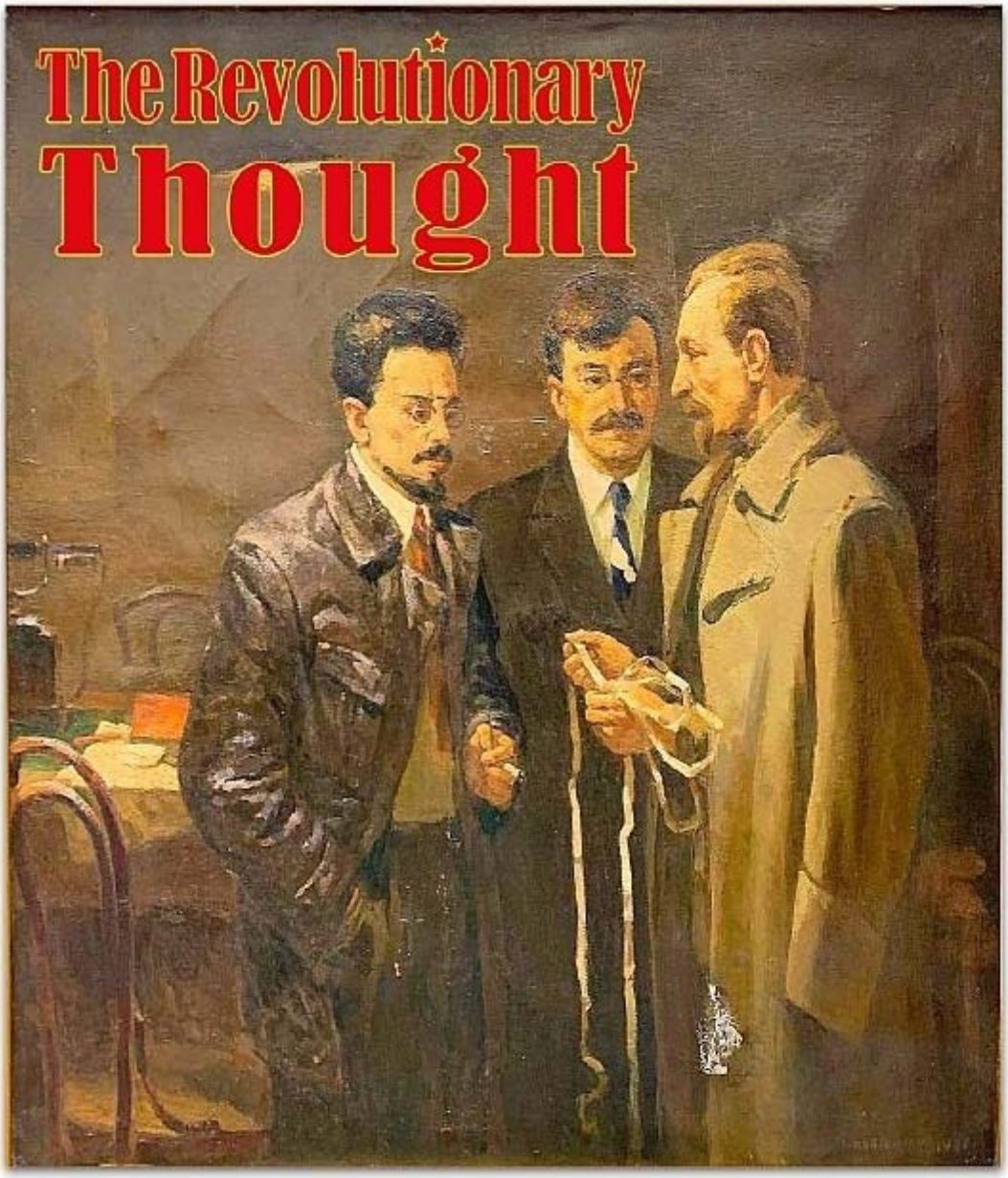


Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 5 (V) (January - March 2024)

Revolutionaries of all countries unite!

The Revolutionary Thought

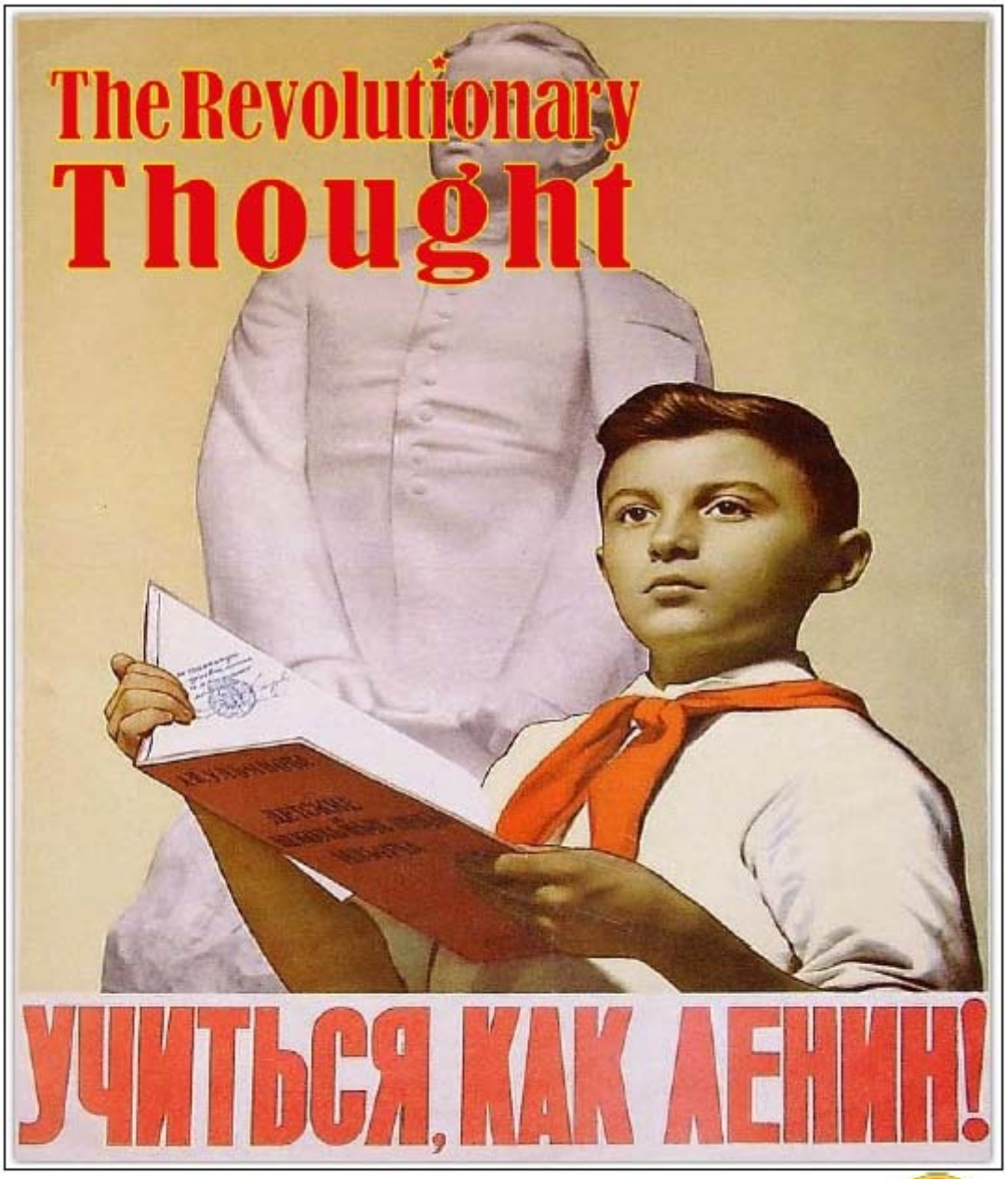


Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 6 (VI) (April - June 2024)

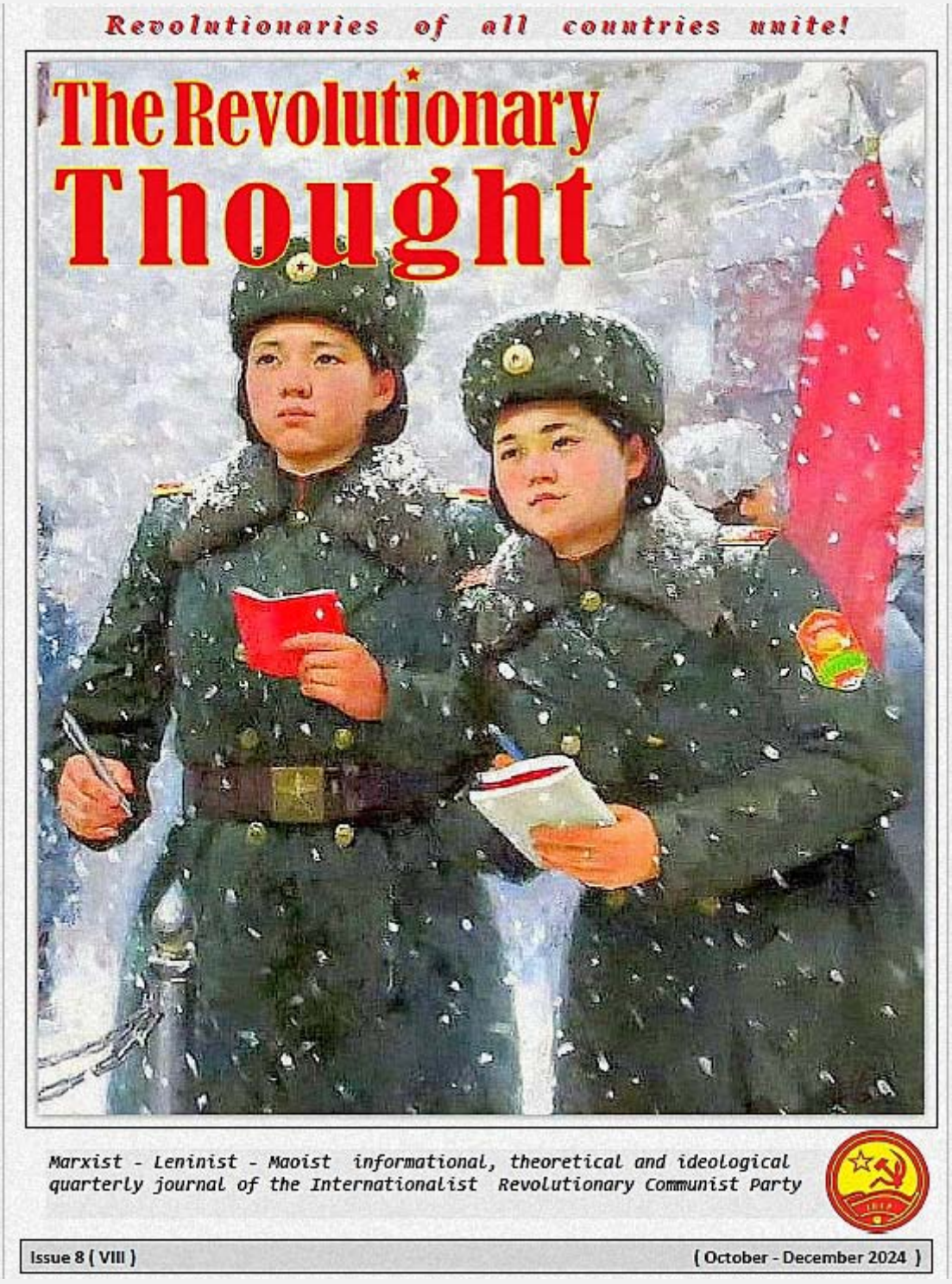
Revolutionaries of all countries unite!

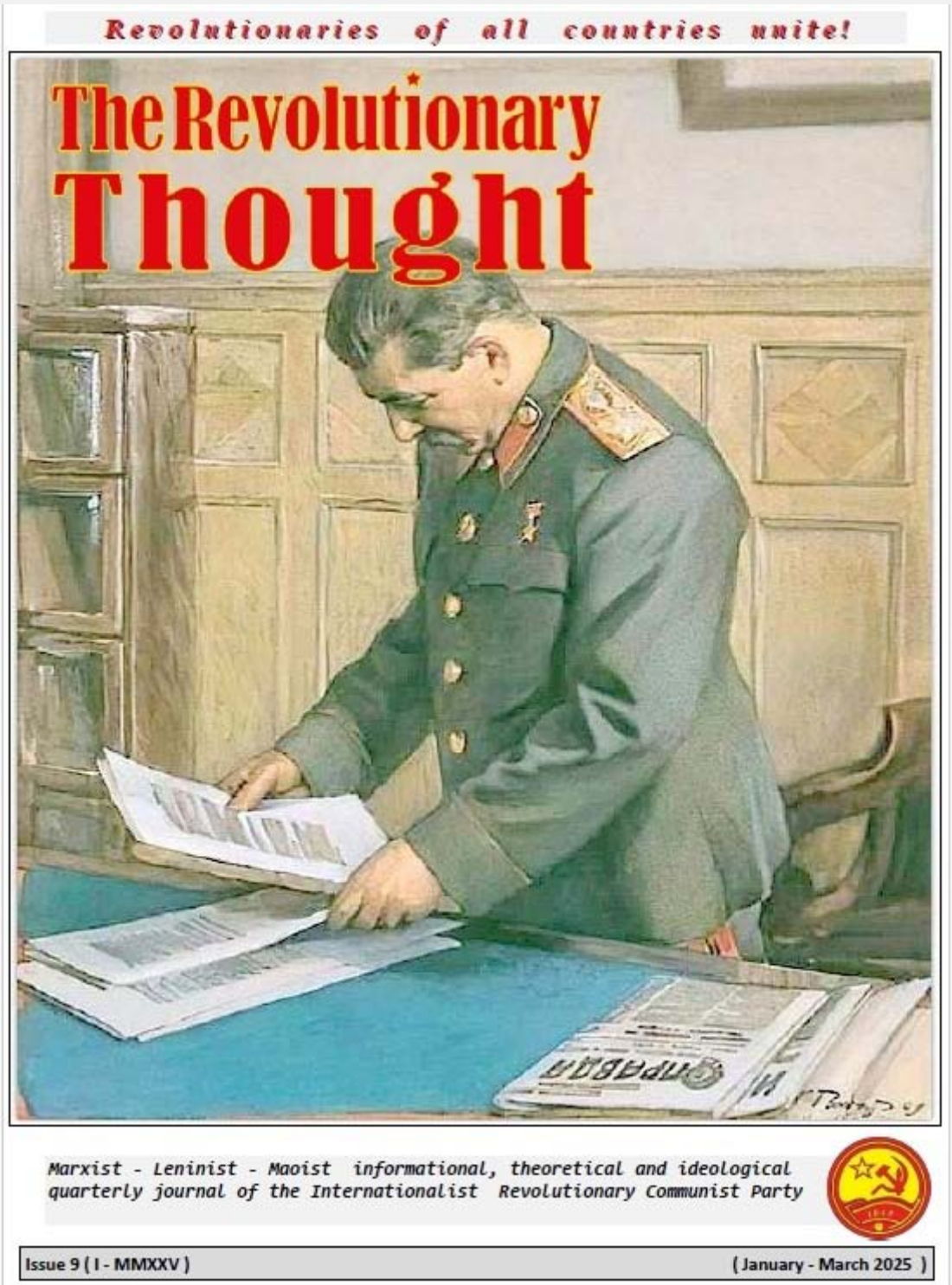
The Revolutionary Thought

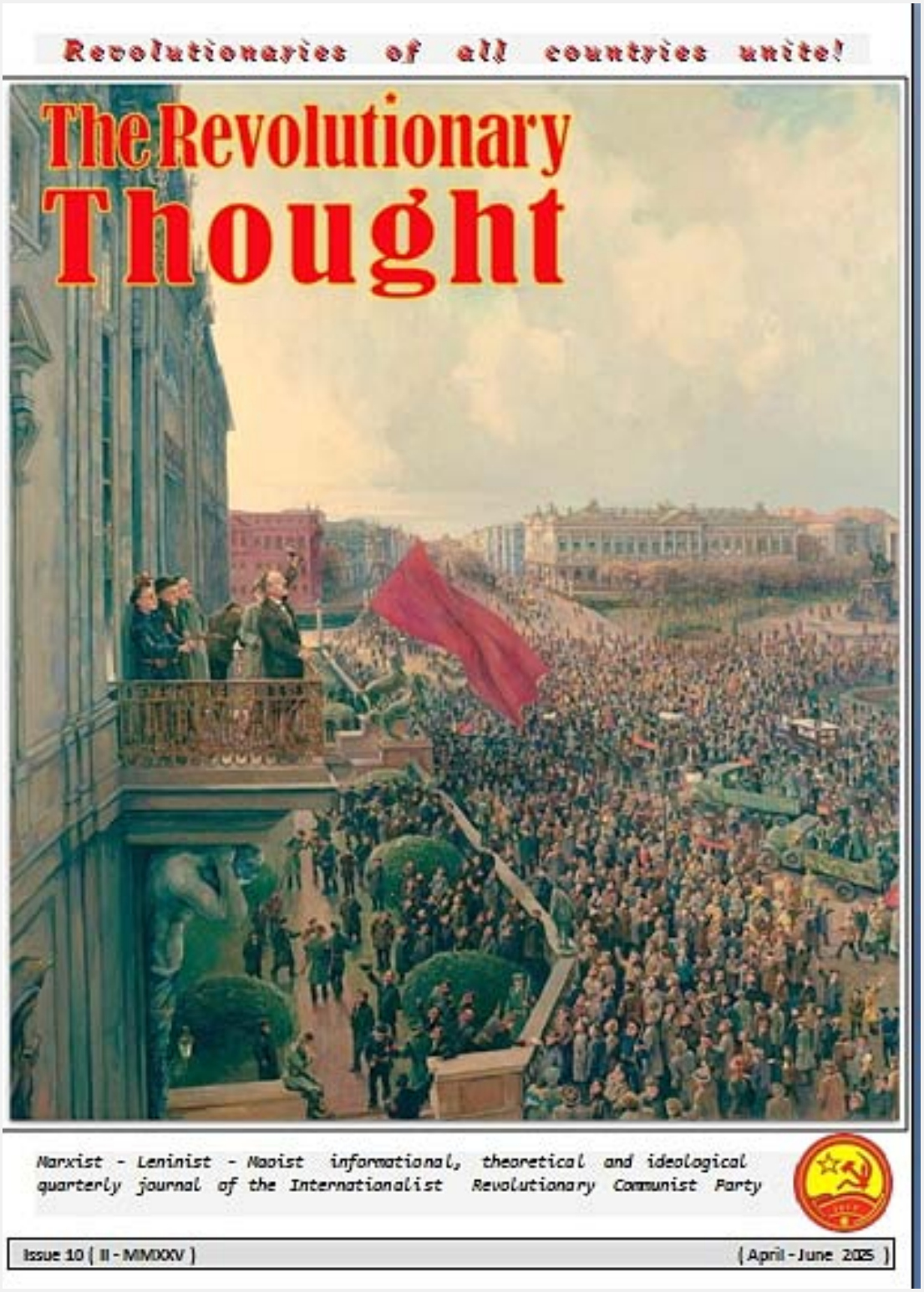


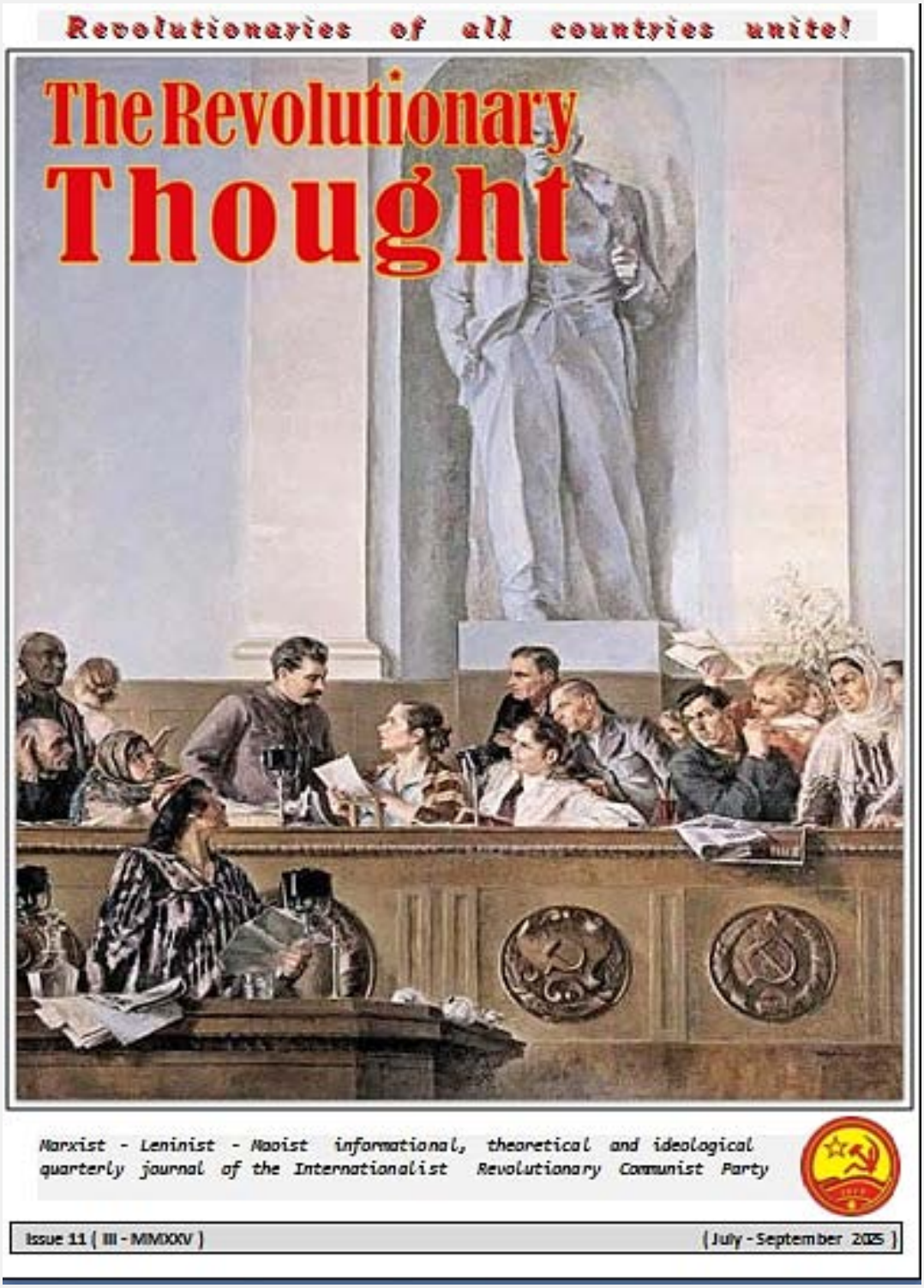
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party

Issue 7 (VII) (July - September 2024)


Revolutionaries of all countries unite!
The Revolutionary Thought
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party
Issue 8 (VIII)
(October - December 2024)


Revolutionaries of all countries unite!
The Revolutionary Thought
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party
Issue 9 (I - MMXXV)
(January - March 2025)


Revolutionaries of all countries unite!
The Revolutionary Thought
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party
Issue 10 (II - MMXXV)
(April - June 2025)


Revolutionaries of all countries unite!
The Revolutionary Thought
Marxist - Leninist - Maoist informational, theoretical and ideological quarterly journal of the Internationalist Revolutionary Communist Party
Issue 11 (III - MMXXV)
(July - September 2025)

INTERNATIONALIST REVOLUTIONARY COMMUNIST PARTY

Join the international fight for socialism in our lifetime!

Join the revolutionary struggle for a new socialist state!

We fighting to establish:

British Union of Socialist People's Councils

Want to join to IRCP?
Want to build party structures in your country?

Contact us on:

ircpcrc.org

ircp.crc@yahoo.com

REVOLUTIONARIES OF ALL COUNTRIES UNITE !